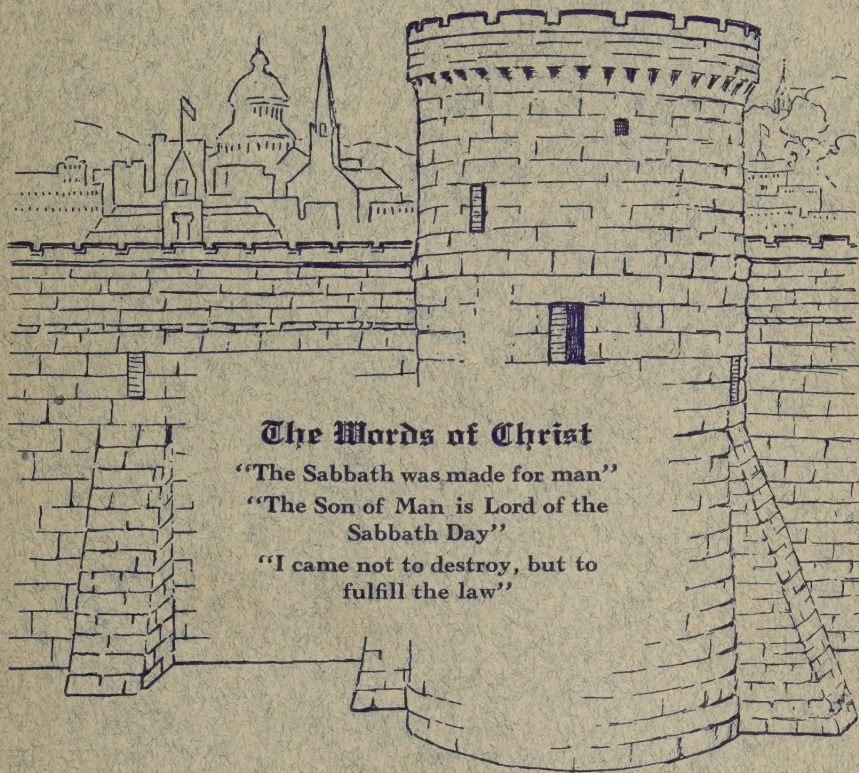


# *The* **CHRISTIAN STATESMAN**

Founded in 1867

**Devoted to Christian Political and Social Science**



## **The Words of Christ**

**"The Sabbath was made for man"**

**"The Son of Man is Lord of the  
Sabbath Day"**

**"I came not to destroy, but to  
fulfill the law"**

**Vol. LXI**

**MARCH, 1927**

**No. 3**



# The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

*"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

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## THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

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SPECIAL TERMS TO CANVASSERS



# THE CHRISTIAN STATESMAN

PUBLISHED MONTHLY AT \$2.00 THE YEAR

209 Ninth Street, Pittsburgh, Pa.

EDITORS:

WILLIAM PARSONS

RICHARD CAMERON WYLIE

Vol. LXI

MARCH, 1927

No. 3

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## The Functions Of Moral Legislation



NLY Christian nations have ever been better than their laws and and no people ever continued to be better. Either they drop morally, or they bring their laws up to their spiritual ideals. This is but another way of saying, that law has a vital reaction on the morals of a people.

We are in perfect agreement with men who say, "It is impossible to make men moral by law," just as it is impossible to make them spiritual by law. Paul long ago solved that problem when he wrote "What the law could not do, because it was weak through the flesh, God sending His Son," did do. But, "the law is our schoolmaster to bring us to Christ." It is a historical fact, that the great majority who find life in Christ Jesus, do so because moral legislation both in the Bible and out of it, has been shaped by both religious and social conditions so that they instinctively turn to him. In the social, as well as in the spiritual sphere, moral legislation has its definite and important functions. Mistaking these, we are in danger of losing the dynamic of life by an over dependence upon law, as the Jew did in Paul's day and does yet. Knowing them, we can use them to create the conditions in which a growing, advancing morality is a possibility. One cannot produce either vegetable or animal life without making the conditions favorable. The garden must have its fence, the livestock its barns. Only an incompetent fool, tries to get along without them and he fails. You cannot have a school without rules, or perform chemical experiments without creating necessary conditions, and no sane person tries it. It is only in the domain of political science where the folly that essays this negligence, passes for wisdom. Even there it is always camouflaged under the negative "you can't make man moral by law." Few, if any of them have the nerve to declare, "Laws have no effect on the morals of a people."

First of all, then, the law is a vigorous teacher. It erects the ideals of a nation. It declares what the law-making body believes to be right. It holds that ideal before the minds of the people and compels attention to it. In ways innumerable, it confronts men and challenges their approval. In this way it lifts the common level of moral thought to that of the ideal. Nowhere is this more vividly illustrated than in the popular attitude toward prohibition in such States as Maine and Kansas. The question of the rectitude, the wisdom and the beneficence of the policy is seldom raised any more in those States, except by recent arrivals. To them, the thinking of New York, New Jersey and Maryland is archaic and childish. Give these States now in virtual rebellion, a generation of such instruction and they will think as Maine and Kansas do.



The second function of moral legislation, is to restrain evil minded or thoughtless persons from doing the thing condemned in the law. It's simple "thou shalt not," restrains many; popular sentiment ranged about the law, restrains more; its penalties restrain most; while only the lawless spirits break it in a normal society. For them it has failed in this function and they have to be restrained by the heavy hand of correction or retribution. This is seen especially in the working of homicide, theft, treason or traffic laws. For instance, the laws against homicide, naturally restrain many careless persons and make them more careful, they restrain ill-tempered and revengeful persons from wreaking their vengeance, or greedy ones from slaying for gain. Though they may not make them gentle and kind, they keep down murderous propensities. It is only the very few, breaking these laws—one in ten thousand today, who have to be shut up or executed. They make life and property safe for the well disposed. They are a wall about righteous citizens. One only had to live on the frontier of America during the days when, in any locality, the law and its processes were supplanting the rule of the rifle and the pistol, to realize what the protection of the law is.

Men at once began to breathe comfortably and sleep soundly; neighborliness increased; the relaxations of peace brought out the best in men. Their energies could then be directed toward creative and cultural activities. In a greater or less degree, that sort of a ministry is the function of every piece of moral legislation. Under its protection, human effort is directed toward cultural, creative and accumulative efforts and not wasted in mere matters of self defense. This becomes at once the community task. One simple illustration under the open saloon regime. Mothers had to protect their boys from its seductions. They are relieved of that task when society closes the saloon. The mother can devote her energies to something more constructive. Sabbath laws chiefly function in this manner, by making the practice of the Christian religion possible to many who otherwise would be seven day slaves.

The fourth function is to create conditions conducive to life. Sanitary laws, which require cleanliness, and vaccination, or laws which prescribe methods like traffic or corporation laws, illustrate this point. They are like the green house or the hot bed before the frost ceases. Take for instance traffic laws. They prescribe how one should drive. All knowing the method, well-intentioned drivers easily go about by simple obedience to these laws. They establish an orderly process. To a greater or less extent, every moral law has this effect. It surveys and charts the sphere of human conduct which it covers, and enables all to proceed because of the order it produces. While moral legislation cannot create life, or vitalize souls, or generate spiritual states, it can erect and teach the ideals, restrain the evil, protect the righteous, and establish a moral order in which men can make progress toward a better world. That is why we have Sabbath laws, the Volstead law, anti-profanity, purity and marriage laws. They are the fences of the social garden, the glass sash of the social idealist, the tools of the social inventor, without which life would just degenerate, *with* which it develops under the impetus of hope and religion.



## NOTES BY THE WAY

RECENTLY the *Christian Statesman* has adopted the plan of stressing one phase of the work of the National Reform Association each month. Last month we majored on Religious Education. This month it is the Sabbath protective laws. Next month we will stress Federal Control of Marriage and Divorce Laws.

SABBATH laws are a good protection against exploitation and oppression for the wage earner, the child, the man who wants a few hours a week with his family, the person who wants to worship and the public servant with a conscience. They are a wholesome restraint upon the fool who is sowing his wild oats and the fellow who cannot restrain his greed.

THE name of Rev. George L. Robinson, D.D., Professor of Biblical Literature and English Bible in McCormick Seminary, Chicago, was unwittingly omitted from his scholarly article in our February issue. The positions taken in this article, "Deuteronomy and the Government of the United States," are vital to the maintenance of Christian standards in American legislation.

EMPLOYMENT of women to protect exposed portions of illicit liquor distribution machinery is increasing considerably in the United States. In order to describe them, they have coined the word, "lady-leggers." It needed only some such move as this to get the decent, respectable womanhood on the war path.

AS was to be expected, a number of nations including Great Britain, declined to accept the Senate reservations attached to the protocol of adherence to the World Court. This was announced February 9th. The result is, that we are out of the World Court definitely and finally. For half a century the Senate has made for itself the reputation of being the "grave-yard" of everything worth while in international affairs. In this it is simply living down to its reputation.

PANAMA is rather to be commended for repudiating the treaty which our State Department imposed upon it. This treaty dragged the Republic of Panama into any war in which the United States might become involved as a part of our policy of national defense. This was, of course, to protect the canal. The treaty also would compel the Republic to withdraw from the League of Nations. This is just an unfortunate result of our isolationist policy, and our refusal to enter into that new world wherein the reign of law supplants the diplomacy of force. To many it would seem that with Panama neutral, the problems of defending the canal would be less onerous than adding both coast lines to our exposed area.

THE Soviet government has recently promulgated a law that excludes all foreign ecclesiastics from the country. It is made to apply to the Y. M. C. A., as well as to ordained clergymen. This is the traditional gratitude of secularism and atheism. They waited until famine conditions had passed, then slammed the doors. This is another reason why the United States should refuse to recognize the Soviet government. American ecclesiastics are first of all American citizens and should have the right to travel.

WHEN such a pretentious organization as the American Association of University professors declare that in opposing anti-evolution bills they are defending the American principle of the separation of Church and State they reveal a very dense ignorance of both their own and their opponents' position; and make us almost despair as to the efficiency of our present day educators. It seems to us that this is merely a question of the ethics of teaching an unproved hypothesis as a fact, and the wisdom of using, as cultural material an undigested mixture of science and metaphysics. These professors should keep still until they get their bearing, for this subject has no more relation to the Church and State principle, than it does to the "man in the moon."

BESMIRCHING the reputation of the noble men of the past may be a means of advertising an otherwise dull and worthless book, but if the author departs from the truth, or merely rakes over old gossip that was originally circulated by the man's enemies, it makes that author a "liar, a coward and a fool," according to the recent Wright versus Gladstone case decided in favor of the sons of that noble British Statesman. It might be well for some pseudo biographers of George Washington to ponder well this case before they bring out another edition.

HERE in a nutshell is the reason for the attacks upon Sabbath rest laws. At the hearing of the injunction case of the Philadelphia baseball club John B. Shibe, vice-president of the Philadelphia Athletics said in his testimony, "The Athletics lost at least \$20,000 a game by not being able to play here on the Sabbath." Not the public good, but their pocket book is the reason for their attack.

THAT element of the California electorate which pushed the bill to permit the reading of the Bible in the public schools, failed by a narrow margin in the late election, and will try again next time. However, the head of the California Federation of Churches declared that the Bible Group saved the Wright Law.

THE Supreme Court of the United States has recently decided that it is not a "double jeopardy" when a violator of the Volstead law is also prosecuted and punished for the same offense under the State law which he also has violated. He has by his act committed two offenses against two different authorities and is liable under both laws.



**A**N interesting legal point has been raised during the lockout of the enginemen on the Western Maryland. The company has an old age pension plan as do other roads. This was established with no conditions of service after retirement. After their break with the enginemen, they called on their pensioners for emergency service and required them to work as strike breakers or emergency men on pain of forfeiture of their pensions. This certainly is a matter of equity which the courts should decide and protect these veterans in their old age.

**N**OTHING will bring equality of treatment to the Negroes of America so quickly as making them the equal of the white race in all worth while achievements. The Harmon Foundation recently distributed a considerable sum of money as recognition and prizes for the best creative work of Negroes in all fields of endeavor. The second series of awards to be made about January 1, 1928, is now announced. Those competing must be, not only the best submitted, but must come up to the standards of the white man's work. Four thousand dollars are available to the Foundation for these awards.

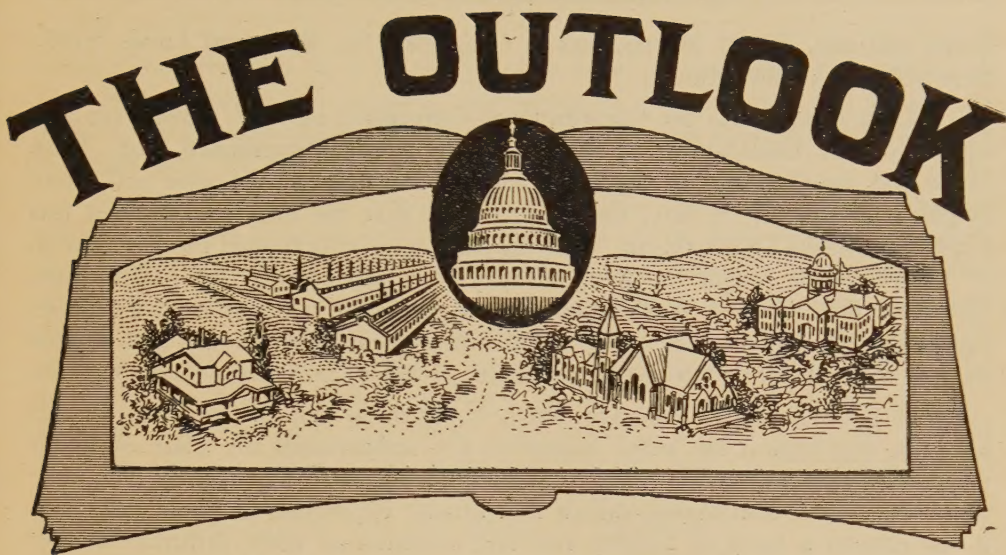
**T**HREE indecent plays of New York City are the latest malefactors to follow the lead of the Philadelphia Athletics, in finding refuge from the police, in the easy Courts, which issue injunctions that protect them until after they have violated the law to their heart's content. We had heretofore supposed that one function of the Courts was to administer the law so as to protect the people, not the criminals. But since even some of the preachers of that city, are substituting beauty for right as the foundation of ethics, naturally a charming nude has more pull with such judicial politicians than the welfare of the people.

**L**ET us suggest rotten potatoes, or antiquated cackleberries at six yards as fitting weapons for settling that little argument in the United States Senate. They will be just as effective as pistols or sabers, and the recovery will be much more rapid. These old boys are a problem for us youngsters to handle. If they don't like them, they might try Solomon's weapon, of a soft answer which turneth away wrath. It would be more Christian and manly.

**O**UR wet, high-hatted provincial contemporary the Independent of Boston, took most of its first three pages in its issue of February 12th, to tell us that it does not like Mr. McAdoo, or his Toledo speech and agrees with H. L. Mencken, in his tirades against a law which forbids the manufacture and sale of intoxicating liquor. All of which has the net result of making us think more of Mr. McAdoo, and less of H. L. Mencken, if that were possible.

**A**MERICAN Communism which claimed a membership of 35,000 in 1919, has shrunk according to recent reports to about 5,000. The prosperity and democracy, the freedom and security of Christian America, make as poor an environment for this product of oppression, as a fertile New Jersey field does for an Arizona cactus.





### **The Blue Law Of Pennsylvania**

An attempt is being made in the legislature of Pennsylvania, to destroy the Sabbath law of the State which was passed in 1794, by introducing a local option feature that would allow its suspension in any city, borough, or county, where a majority of the people voted for this course.

Before acquiescing in such a law, it will be well for the people of the State to take a good look at this splendid piece of legislation and consider the facts which cluster about it.

The heart of this law, lies in the following section:

Section 1. Be it enacted by the Senate and House of Representatives of the commonwealth, in general assembly met, and it is hereby enacted by the authority of the same, That from and after the first day of August next, if any person shall do or perform any worldly employment or business whatsoever on the Lord's Day, commonly called Sunday (works of necessity and charity only excepted), shall use or practice any unlawful game, hunting, shooting, sport or diversion whatsoever on the same day and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay \$4. to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels can not be found, whereof to buy the same by distress, he or she shall suffer six 'days' imprisonment in the house of correction, of the proper county. Provided always, that nothing here in contained shall be construed to prohibit the dressing of victuals in private families, bake houses, lodging houses, inns and other houses of entertainment for the use of travelers or strangers, nor to the delivery of milk or the necessities of life before 9 o'clock in the forenoon nor after 5 o'clock in the afternoon of the same day.

Now, as to some facts about this law. It is the work of the men who produced the Declaration of Independence and the Constitution of the United States, and not of a lot of small-minded bigots, as its alien opponents assert today.

The legislature which passed this bill was the second elected after the adoption of the Federal Constitution and contained a considerable number of those who had voted to adopt that instrument.

Of Pennsylvania's signers of the Declaration of Independence, four were dead, one, James Wilson, was a Judge of the Supreme Court of the United



States and one, Robert Morris, was in Congress. Dr. Rush and James Smith, were active in public affairs.

Of her delegates to the Constitutional Convention of 1787, three were also signers of the Declaration; of the remaining five not mentioned, one, Thos. Miffin was the Governor of the State, and the other three were alive and active in public affairs. It is safe, therefore, to say that the men who framed this at present attacked Sabbath law, were the same men who framed the Declaration of Independence, fought the Revolutionary war, and adopted the Constitution. The hand that received Washington's sword when he returned it to Congress, signed the bill and made it a law. Were these men blind fanatics and narrow minded religionists? Only dense prejudice, or blind ignorance would so assert.

But there has been now 133 years in which to test the working of this law. In that time it has never hampered nor embarrassed the State of Pennsylvania in any way whatsoever. It has not hindered the growth of her business, educational institutions, church life, artistic expression or social life. But it *has* created a habit of Sunday rest and cessation of labor disturbance, that makes her Sunday compare favorably with that of any of the States.

The provision for the entertainment of travellers, under wise judicial interpretation has kept the law from becoming an antiquated, dead letter, so that while our present life is as different from theirs, as a locomotive differs from a stage coach, yet necessary labor under this law finds ample protection. It's an old law, but it's a good law. It is working to the benefit of all the people, and like every such State law, it should be preserved and reasonably enforced.

### **Enemies Of Our Sabbath Laws**

A reconnoissance in force, is often the way chosen in preparing an army for battle. It reveals to a considerable part of the army just what forces they have to meet. We wish that all believers in a protected Sabbath, would carefully follow us in this brief reconnoissance of the enemies of this Christian American Institution.

The first, and perhaps the noisiest battalion of them are the Atheists. They fight every Sabbath law, because they believe it to be the bulwark of religion and the Church. They forget the first three centuries of the Church's history in the Roman Empire and fatuously think they can destroy Christianity, by making it a Roman holiday.

But the longest sector of that line is held by the motion picture interests. Ninety per cent Jewish, in spite of their Gentile front, they care not that it is Sunday and not Saturday, but only that they want that general rest day, as a harvest day for the shekels. They are well equipped with money and talent, and well organized. Next to them are the commercialized sports. Their motives and tactics are exactly the same. To destroy these laws by wholesale violations, is their immediate purpose. The incidental fines are nothing to them.

Next in the line are to be found a ragged, irregular battalion of money grubbing, greedy small traders, who want to keep their places of business open seven days in the week. A Sabbath law for them, is what a partition over a



trough, is to the pigs on a farm; a device which keeps them from getting all four feet in the trough at once, and, therefore, to be broken off as soon as possible. Not organized, but under cover of a mistaken tolerance, they also seek to break down the law, by breaking it.

Associated with these, is a well-organized and rather noisy group, that we profoundly regret to see in such company. They are the Seventh Day Adventists. It is always with regret, that we list professed followers of Christ as enemies of the Christian social order, but are compelled to do so with them. In their slavish serfdom to the letter of the Hebrew law, they have never realized the truth of Paul's saying, "The letter killeth, but the Spirit maketh alive." They waste their energies on this bootless task of reactionism, willing to wreck everything in order to impose their ideas upon a nation in which they are a bit of spiritual alienism. The worst thing we wish for them is the growth of the custom of a Saturday holiday. That would take away the last vestige of justification for their fighting with the enemies of Christianity.

With them, in more or less scattered detachments are some transplanted, European religious groups that have come to America firmly convinced that continental European customs, are superior to those of America. Their ideal is, go to church as early as possible on Sunday morning and then make the rest of the day a holiday. They regard Sabbath laws as a restraint upon themselves rather than as a defense of their right to rest, and while seldom lining up on a sector of this front, as organizations, many of their members are scattered along all sectors, but that held by the atheists.

Then, there is the thoughtless, pleasure-seeking multitude that belong nowhere, and have no ideas about the matter at all, except that, when they want to go to a ball game, a Coney Island resort, or a dance hall, they want to go then and not some other day.

A law that says no, is to them a trespass upon their personal liberty; to be broken down by breaking it every opportunity that is presented. Of social needs or social conditions, they neither know nor care. That is, "high-hat stuff," to be despised. But most of them have votes, if not organization, and are the chief dependence of the organized groups when the conflict comes.

Ours is a warfare with the "sword of the Spirit"; a campaign of instruction. We carry on our banners the slogan, "Down with seven day slavery." We insist upon the challenge, "All must rest, that all may." We stand by the battle cry, "No special privileges and no seventh day subsidy." If the Sabbath laws need adjusting to the "works of necessity" of the twentieth century, we will alter and adjust them ourselves and not wait until driven to it. But don't let these people dictate the plans. Don't plead for Sabbath laws to protect the Church. The Church has a better protection than law, and does not need it. But the poor, unchurched multitudes need them as a protection against exploitation. When we have done all this, let us in faith say, "Let God arise, and let His enemies be scattered." We believe God will honor such reasonably loyal faith today as always in the past, He has done so.



### Sidelights On Ontario's Backsliding

An illuminating, if not convincing article appeared in the Dearborn Independent, January 22, as to why Ontario repudiated prohibition. It was from the pen of Charles Vining, and sets forth the proposition that this was not because the voters had become wet, but because they believed they could have drier conditions under government control.

The first thing brought out in the article is, that the politicians got the question of prohibition tangled up with party politics and the election was not so much a repudiation of prohibition as the choice of the conservative government. The voters took "government control" as one of the conditions of gaining a government they wanted. This, of course, is a simple trick of wet politics and the only surprising thing about it is, that a lot of shrewd Scotch people allowed themselves to be victimized by it.

The second fact is, that the wets took advantage of the rather bitter church controversy that grew up over church union and shrewdly split the dry vote on that issue.

The United Church stood solidly for prohibition. The wets raised the cry, as they have done in this country recently about the Methodist Episcopal Church, that they were seeking to dominate the country politically. This according to Mr. Vining, drove the Continuing Presbyterians, the Episcopalians and the Roman Catholics into the conservative party, to forestall such an ambition. As an illustration of the danger that may arise out of ill-timed, premature, church-union efforts, we are not surprised. Nothing generates more bitterness. But we *are* surprised that prohibition churchmen were blind enough to become pawns on the wet chess board.

Three lessons stand out for prohibitionists this side of the international line. The first is, we won on the non-partisan basis, and must keep prohibition on the non-partisan basis and never allow its perpetuation to become a secondary issue, in any party platform.

The second is, that the churches will have to beware of these attempts of the wets to embroil them, one with another, over any issue whatever. Just now our best policy is to say to wet attacks on the Methodist Board of Temperance, "We are all Methodists, so far as that policy is concerned."

The third, is to be so on our guard against wet propaganda that we absolutely refuse to believe anything said or printed by wet speakers or wet newspapers on the subject; to so scrutinize anything said against prohibition anywhere, that we shall know it to be true before accepting it. As to the faults and failures of prohibition, we must in this respect remember Shakespeare's, "Mark you, Bassanio. The devil can cite scripture for his purpose. An evil soul producing Holy Writ, is like a villain with a smiling cheek, or a goodly apple, rotten at the core. O, what a godly outside falsehood hath."

Even when these men exploit the weaknesses of prohibition and plead for sobriety and civic welfare, we ought to remember that their ulterior motive in making truth tell their lies, is to get back their vices and their chance to exploit the vices of others.



### Welcome Agreement

For once, the wet and dry leaders within the Republican ranks are in perfect accord. Nicholas Murray Butler, broke loose with a declaration that no Republican could be elected to the Presidency in 1928, except with the help of the New York electoral vote, and therefore, the Republican party should boldly take its stand on a platform declaration for the modification of the Eighteenth Amendment. He undertook to involve the President in this position. Mr. Coolidge remained silent, but Mr. Borah, as one of the dry leaders replied,

"I agree with you perfectly that we should not dodge the issue. I shall contribute in every way I can to force the issue to a final conclusion in the next convention. The question should not be left to the party's candidate for president. The party, as such should declare itself unmistakably. The voters who make up the party, should be given opportunity to speak in the selection of delegates to the convention."

This, we believe should be the policy of both parties, in spite of the New Jersey Jester in the Senate. As the center of population is about Indianapolis, Ind., and as east of that line there are eight Democratic States, five doubtful as to party affiliations and the wet and dry issue, and eight Republican States fairly sure on the Prohibition issue, we marvel at the assurance of the President of Columbia University. Our only explanation is, that he lives in New York City, and looks at the whole nation through wine-colored glasses.

### Detroit And The War Department

Detroit seems to be a little unfortunate in being chosen as the battle ground for warm issues at the present time. Perhaps the reason is, that her Chamber of Commerce has some rather reactionary and pugnacious leaders and her moral and religious forces some rather radical and pugnacious prophets. The latest is the attempt by the Chamber of Commerce, to force the Y. M. C. A. to take a stand in favor of extending militaristic training provided for in the Defense Act of 1920, to the high schools and colleges. They raise the question of the loyalty and patriotism of any religious body which opposes this policy. The weakness of their position is that this Defense Act proposes a policy that is left to the option of the schools, so that no sort of disloyalty can be justly charged if the schools for reasons of conscience or policy, deem it unwise to co-operate with the law.

While we are quite comfortable in the assurance that the Y. M. C. A., and the ministers of Detroit are perfectly able to take care of themselves, let us never get away from the real question at issue, which is: *It is decidedly unsafe for a democracy to allow its War Department to gain control of its systems of education.* Let the War Department have its schools and be satisfied with them.

### Sanctity Deserting Official Oaths

Washington significantly asks in his farewell address, "Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instrument of investigation in Courts of Justice?" With equal force, he might have raised this question concerning every use which the State makes of the oath, as one of its instruments of government.



The condition which Washington seemed to visualize as an approaching anarchy, seems to a large extent to have come upon us. Within the last few months, every one of the following illustrations has been repeatedly presented in the news columns of our daily press, until they have almost ceased to cause comment.

A district attorney in New York pleads for the softening of the Baumes laws, because juries had refused to convict, even when the evidence was conclusive and unquestioned.

In liquor cases all over the country, juries are refusing to convict regardless of the evidence. One jury recently acquitted a large number of criminals, because the Federal government had used detectives to secure evidence. Yet every one of these jurors had taken an *oath* to decide the case according to the law and the evidence. Two judges in New York publicly announced recently, that they *would not* impose the sentence prescribed by the Baumes laws. Another judge released a whole batch of offenders, because the detective who caught them, was an employe of a newspaper. Mayors, sheriffs, governors and all sorts of executives are boldly asserting a "pick and choose" policy, as to the enforcement of police regulations, especially where any moral law lies back of the statute. What former President Benjamin Harrison called a "monstrous presumption" that is, "this right to pick and choose" among the laws to be enforced has come to be regarded as "the thing that ought to be." Give the people what they want, is taken as political wisdom of the highest sort, instead of the camouflage of a perjured soul.

As for witnesses in court, take any noted criminal case of recent months, or damage cases, or divorce cases, it is accepted as a matter of course, that the star witnesses on the wrong side of the case will commit perjury to gain their ends. There is seldom a murder case or a domestic case, but what reveals the fact by a cursory reading, that some of the witnesses have perjured themselves. Yet, usually nothing is done about it. Where it is so ostentatious that it cannot be winked at, as in the Carroll "bath tub" case, a perfunctory effort is made to punish it. But after nearly a year Carroll has not begun to serve his sentence, if ever he does.

In tax returns, Charles Chaplin is not the only American who runs a big risk in having his fortune brought into the light of publicity. When a man is caught making a false return, he is usually let go with a simple fine. Recently two nuns were arrested for smuggling thousands of dollars worth of valuable lace into the country.

Other parties paid the fine imposed, and the nuns were allowed to go free. Yet every such offender takes an oath that he is making a correct return of his property, but he is never punished for violating that oath.

Rapidly, this safeguard of life, property and reputation is crumbling from our civic life, like a neglected fortification. The sense of religious obligation has largely deserted our oaths, and because of it, crime goes unpunished, the corrupt fatten, and the innocent suffer. In this we are simply reaping one of the bits of the harvest of secularity in our government. This secularism was

begotten by atheism, nourished in the brains of atheists, injected into our government by Paine, and his ilk, and cultivated by thoughtless, half-Christianized people, until it has penetrated our schools and literature, and in a hundred ways is now weakening the fabric of what was intended to be a Christian nation.

This deletion of the oath of all its power, is but one of the results of this idle dream of building a secular social order under the protection of a government that knows no God, and refuses to teach a religious foundation for its ethics. It cannot remain half secular and half Christian and this desertion of the sense of religious obligation from the civic oath is simply a revelation of the extent to which Rousseau has balked Jesus Christ in building America.

In confronting this condition, we need not more law, but more religious education in the public schools, for that half of the population which flouts the church, and more sermons on the Third Commandment in the pulpits of both church and synagogue. We need more of personal denunciation and ostracism for such moral lepers and more prosecutions followed by prison terms, for such violators of the law. This is an ailment, that eats like a gangrene. We must cure it, or it will kill our national institutions.

### **Facts Concerning Our Sabbath Laws**

The Sabbath laws of the United States are practically all State laws. Those which govern the postal service are Departmental regulations and not statute laws. The District of Columbia with the capital city, Washington, is absolutely without any protection against the desecration and exploitation of that day.

The State of California has no sort of a Sabbath law, to protect its people in their right to rest and worship. They do both at the sufferance of the employing class if at all.

There are four classes of laws governing the observance of the Sabbath in the various States.

*First, Local Option laws.* They are the poorest and weakest of all the protections for the day. The result is, that there is no protection in any community except where the Protestant, American people are in a strong working majority. The State of Oregon is an illustration of this type of law.

*Second, Essentially weak laws.* They are weak and inefficient because they forbid only the most ostentatious and burdensome labor; that sort which has not political influence enough to secure exemption and they permit commercialized sports and many kinds of unnecessary labor.

*Third, Naturally good laws weakened by adverse judicial decisions.* They were intended to protect the people in their rights to rest and worship, but because of the unsocial character of the courts into whose hands their interpretation fell, they were in many cases practically destroyed.

*Fourth, Efficient laws.* They are the laws which forbid all unnecessary labor on that day, which permit the work incidental to necessary life, religion, charity and which do not attempt to meddle with private affairs, but which do forbid





Pennsylvania and North Dakota. The people of these States should be alert to protect the laws.

The Lankford Bill (H R 10,111) which is designed to give moderate protection to the nation's capital, will probably die in the committee March 4, and be reintroduced into the next Congress when it meets in December. The forces behind it propose to keep up the fight for it until it is passed. Extensive petitioning is the only method that the Sabbath loving people have of securing this legislation. Congress must grant it if the capital is ever protected from the exploiters. ,

The mail carriers, the barbers and the shoe shiners unions are the most active union labor organizations engaged in an attempt to secure such laws for their protection.

The Church through the Lord's Day Alliance and its subsidiary organizations has been the chief agency in securing and protecting all such laws. Chief among these are the Boards of Temperance and Moral Welfare of the Presbyterian, Methodist Episcopal, United Presbyterian, United Brethren and Baptist Churches. Other organizations have been The National Reform Association, The International Reform Bureau, The Gideons and the Brotherhoods of the various Churches.

### **Still Loyal To Christ**

Albert C. Diffenbach, recently relieved himself, through the columns of The Independent of the following bit of amazing piffle. "If you have a dogmatic belief in religion, you will have, if you can, a domineering attitude in the State. The Fundamentalist majority in Tennessee illustrates. It is be-

cause we have had in all the creedal churches certain binding beliefs, and, as it were, the divine authority of them, that we now see a united front against the rights of man in the legislatures. If one is free, one is free in all things; if one is authoritarian, one is authoritarian in all things. The majority religion of America is Fundamentalist, and the majority vote in our legislatures, it may be found, is Fundamentalist. Fundamentalism is monarchist both in theory and practice. It is alien to America. It represents treason against the principle of democracy and betrayal of the religion of Jesus."

There is not a word of truth in any single statement here put down, except perhaps the one that "the majority religion of America is Fundamentalist." Even that is not true, if you allow most of the liberals to define the beliefs of the Fundamentalists.

Especially we want to challenge the statement that a religion founded upon the authority of God's word is monarchist in theory and practice, alien to America, and treason against the principle of democracy.

Anyone at all conversant with the history of the sixteenth and seventeenth centuries knows that it was the teaching by Protestants of the supreme sovereignty of Christ and the authority of the Bible, over against the authority of crowns and the Papacy, that brought modern democracy to its birth. Everywhere they proclaimed



"Meters and crowns are man created things  
We own no Master, but the King of Kings."

It is just as well known that Calvinism, in the broadest, world-view sense of that term, was the creator of spiritual America. That could no more be an alien in America, than a mother could be an alien in her own home after the children had assumed control.

The principle that this man pleads for, namely, the supremacy of the individual intellect, reason, consciousness, spiritual understanding, call it what you will it matters not, is the antithesis of Christianity wherever it appears. It was this principle that created the French democracy and its bloody revolution. It is the principle of the Red regime of Moscow today. In rather a modern way he is simply saying, "I will not have this man to reign over me." He then turns and rails upon all others who have taken the yoke of Christ's authority upon them and find it comfortable.

The most encouraging thing about this statement and about this whole series of articles is, that this man and probably those who sympathize with him and share his views, have come to realize that they have been beaten all along the line of their attack on Evangelical Christianity. In the personal, the ecclesiastical, the social and the civic spheres, Christian men and women are proving loyal to the authority of Christ as expressed in, and exercised through the Bible.

### Facts Must Determine

European debt settlement is like Banquo's ghost, it won't down. France seems to be the only European country that is officially refusing. The objection seems to come from the man in the street.

To us, the whole matter is one that requires the re-statement of the facts. If it is true that we are only asking what we loaned before our entrance into the war, and after the Armistice, there are but two good grounds upon which cancellation could be asked, European bankruptcy and the necessities of international trade.

The forty-two Columbia professors, it seems to us were right in what they asked, a re-study of the question, but untimely in asking it. There is but one way to go at this, first agree on the facts, then on what is best for all parties.

### Thanks For The Compliment

That militant atheist, Franklin Steiner, writing recently, says of us, "*The Christian Statesman* stands for a recognition of the Protestant Church as the State Church, legally, if it can be done, in defiance of law if necessary." Later, he calls us "liars." This recalls the Master's words, "Blessed are ye when men shall revile you and say all manner of evil against you *falsely* for my sake." This is an occasion to apply them. We would be seriously disturbed if this man and his crowd praised us or applauded our work.

Comfortable in the assurance that none of these things are true of us and that no one with good sense believes them, we simply say to him, "rave on, you poor fish, if it does you any good it doesn't hurt us."



## *Contributed Articles*



### **The Political Value Of The Sabbath**

BY REV. R. C. WYLIE, D.D., LL.D.

The principal plea presented against Sabbath laws is based on the alleged ecclesiastical or religious character of these laws. It is maintained that such legislation is contrary to the genius of the American Republic, and is an invasion of the rights of people who do not observe the first day of the week religiously. To support this plea, reference is made to the first amendment to the National Constitution, to the public utterances of President Jefferson, and to the writings of other prominent men against union of Church and State.

So much has been said about this alleged invasion of the rights of citizens who have set themselves against our Sabbath laws that many people seem to think this to be the only aspect of the matter worthy of attention. It is certainly about time now to give some thought to the rights of the nation itself. Over against the contention that Sabbath laws cause a good deal of inconvenience to people who do not believe in safeguarding the Lord's day as a day of rest, consider the inconvenience caused the great mass of the people who desire to be guaranteed the opportunity for quiet rest and worship if Sabbath safeguards are broken down. Think of the thousands who would greatly prefer spending the day in the public and private exercise of God's worship, but who could not because their time would then be claimed by the worldly institutions which they serve. Think too of the loss to the nation as a political body because many thousands of citizens would thus be deprived of the chief opportunities for moral and religious instruction.

It is generally admitted that nations as well as individuals need religion. And yet opponents of Sabbath laws deny to nations all right to make any provision for securing the political benefits of religion. It is true that certain classes are becoming quite bold in denying that there are any such benefits, but the mass of the people in the United States still believe that there are. In truth it is a fundamental principle of the American Republic that religion is a prime essential in national life. It was written into the law for the government of the Territory North-West of the Ohio river, by Congress, in these words: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, etc." This is an official utterance which opponents of Sabbath laws never quote.

There are also a few other public utterances of which these opponents seem to be ignorant, but which indicate very clearly the attitude of the fathers of the Republic toward religion, and especially the Sabbath, in civil life. Just why modern opponents of these laws persistently misrepresent the attitude of these fathers we may not be able to say, but it is certain that it is either because they



lack information while the light of truth is shining with midday splendor, or because they prefer error to truth. The founders of this Republic had no thought of framing a government from which all religious customs and usages were to be excluded, and certainly they did not intend to make Sabbath laws unconstitutional. The public utterances of the greatest of those men, and the official declarations of a very pronounced character, make this clear. In his Commentaries on the Constitution of the United States, Judge Story has this to say about the meaning and purpose of the first amendment which declares that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof: Probably at the time of the adoption of the Constitution and of the amendment to it, now under consideration, the general, if not the universal sentiment in America was, that Christianity ought to receive encouragement from the State, so far as was not incompatible with the private rights of conscience, and the freedom of religious worship. An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation if not universal indignation." (Vol. II, § 1874)

It may be safely assumed that Justice Story knew what he was saying when he wrote this section, and it is clear that his interpretation of the first amendment is the very opposite of the view given of it by the foes of the Sabbath today.

Another fact bearing on this point is that the very people who made this amendment also made Sabbath laws, since they had such laws in every State in the Union. What folly for these modern self-appointed Solons to maintain that the first amendment was adopted by people who were opposed to Sabbath laws. Moreover, it must not be forgotten that again and again the constitutionality of Sabbath laws has been contested before the highest courts in many of our States, and in almost every case their constitutionality has been sustained.

We wish also to remind the opponents of these laws, that while they can quote Thomas Jefferson as maintaining an extreme view of the character of the government, holding that he was barred by the Constitution from appointing days of fasting and thanksgiving, he is never quoted as opposing Sabbath laws. And while he did take that extreme view about the Constitution, he is the only President who ever did. Without another exception our Presidents have uniformly appointed days of thanksgiving, and on special occasions days of fasting and prayer. If Jefferson was right it would certainly be more in accord with public sentiment to amend the Constitution so as to make such religious usages constitutional.

A few words might be said in this connection about the objection to Sabbath laws passed on the contention that they are religious. It is sometimes said that the advocates of these laws try to keep their religious character in the background so as to secure their passage before people know what is going on. Now, if that statement is true, the present writer knows nothing of it. In fact THE CHRISTIAN STATESMAN bases its plea on the ground that the State needs religion because of its political value.

The fundamental error of most opponents of these laws is that they fail to note the differences between religion and the Church, and are blind to the necessary and dissoluble connection between the State and religion. While Sabbath laws may be religious they are not ecclesiastical. Here again we wish to call the attention of the foes of the Sabbath to certain official pronouncements bearing on this matter. There are many judicial decisions to the effect that Christianity is part of the Common Law of this country. In *Updegraph vs. the Commonwealth* it was held that "Christianity, general Christianity is, and always has been, a part of the common law of Pennsylvania; . . . not Christianity with an established Church, and tithes and spiritual courts, but Christianity with liberty of conscience to all men." And in the famous *Girard will case*, while the right of Mr. Girard was maintained to found a college from which the clergy were to be excluded, the court declared that, "It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania." Similar decisions are found in the reports of the courts of some other States. Attention is called to the clear distinction made in the first of these opinions between the Christianity that has a place in national life, and the Christianity that has not.

Opponents of national Christianity in general, and of Sabbath laws in particular, have never liked the decision of the Supreme Court of the United States in the *Trinity Church case*, in which occurs the declaration, "This is a Christian nation." They have tried to break the force of it by saying that it is nothing but an "*obiter dictum*." Now an *obiter dictum* is a mere remark by the way, has no vital relation to the argument, and might be omitted without affecting its force. But this remark is an essential part of the argument and cannot be omitted without materially affecting its force. And it should be observed that the Supreme Court mentions Sabbath laws in that same argument in these words: "The laws respecting the observance of the Sabbath with the general cessation of all secular business and the closing of courts, legislatures, and other similar public assemblies on that day," these facts being advanced as proofs that "this is a Christian nation."

In the light of the facts here adduced the pleas advanced against Sabbath laws are both supremely absurd and selfish. To accommodate a handful of fanatical Saturdarians and anti-Sabbatarians, they would destroy the religious rights of the great mass of the people, and plunge the nation into the abyss of atheism.

The next assault on Sabbath laws is made in the name of liberty. These laws are labelled "Blue Laws," to bring them into disrepute, and some such date as 1794 is attached to them to indicate that they are not adapted to the advanced civilization of the twentieth century, and we are urged in the name of liberty to free ourselves from the tyranny of the dead past. "O liberty, what crimes are committed in thy name!" There never was a time when Sabbath laws were more needed than just now. Having achieved the reputation of being the most criminal nation on the globe, having made it both legally and practically impossible to train our citizens morally in the public schools, and having reached



that stage in our downward road when certain leaders among the trainers of youth have decided that moral education has lost its value and are casting about for a "substitute for righteousness," the least the State can do is to give the Church a fair chance one day in seven to train young people for good citizenship, since the efforts of the State itself are a stupendous farce.

The final attack on Sabbath laws is made in the name of patriotism, "the last resort of scoundrels." We hear today a great outcry against these laws because it is said that on account of the efforts made by the Sabbath loving people we are facing a grave crisis. It is the custom of these foes of the Sabbath to laud the American government because of its fundamental principles of liberty, and at the same time to denounce the very principles of national Christianity which made our free government possible. Yes, we are facing a grave crisis. The issue is, NATIONAL ATHEISM, OR NATIONAL CHRISTIANITY, WHICH? Opponents of Sabbath laws are marching under false colors. Claiming to be lovers of genuine Americanism, they are striving to transform it by deleting its most vital elements. They would reverse our Christian historical records, our Christian laws and usages, our Christian judicial decisions, and instead of a CHRISTIAN NATION, make us an atheistic nation.

Beware of boastful patriots whose patriotism consists chiefly in destroying the religious foundations of American liberty.

### What Kind Of A King ?

Synopsis of a sermon preached at the Pittsburgh Conference of the Methodist Episcopal Church, in Carnegie, Pa., October 10, 1926, by Bishop E. G. Richardson.

Revelation 19th Chapter, 16th verse—"He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS." Years before our Saviour was born His prophets named Him. One of the names they gave Him was King. We read in St. Matthew's Gospel, "Now when Jesus was born in Bethlehem of Judea, behold there came wise men from the East, saying, 'Where is He that hath been born King?'" When Christ was upon the earth he was asked whether he was a King, and He replied in the affirmative. When He died they wrote a superscription and hung it over His head on the cross, "Jesus of Nazareth, King." In the vision that the Apostle had of the future life we read that He hath on His vesture and on His thigh a name written, KING OF KINGS. Undoubtedly then, Jesus is a King.

We sometimes hear it said that the aim of Christianity is to crown Christ King. When we say this, we have not really said very much. Words do not always mean the same thing. The word King does not always mean the same thing. When we say that the aim of Christianity is to crown Christ King, whether we express a worthy aim or not, depends entirely upon what we mean by the word King. In the thought of true Christianity, what kind of a King is Christ?

There are at least three different kinds of Kings; absolute Kings; autocratic Kings; and Constitutional Kings. When we say that our aim, and the aim of

Christianity, is to crown Christ King, what kind of a King do we mean; absolute King, autocratic King, or constitutional King?

An absolute King has absolute power. He is differentiated from all other Kings by his power over three things. He has absolute power over the life, person, and property of his people. Originally, all Kings were of that kind. Nowadays, practically none of them are. An autocratic King has a great deal of power. He has power over legislation. He thus has power over taxation. He has practically power to declare war and peace. Thus the power of the autocratic King is very great. But when his authority comes in touch with life, person, or property, it is halted by a higher power than his.

What kind of a King is a Constitutional King? He is one who governs under a constitution. Sometimes the constitution is written, sometimes it is simply understood. In either case, the King's powers are definitely limited and the limits are known by himself and by his people. A constitutional King has practically no power over legislation. The legislative powers belongs to the law-making body. He thus has no power over taxation. He has power neither to declare war nor peace. He is practically a figure-head. So long as he is willing to do what he is told to do, and does not transgress the limits of the powers granted him by the constitution, he is permitted to remain as a bit of scenery. If he ever declares himself and tries to assert his power, he is either dethroned or decapitated.

We see clearly that the phrase, the Kingship of Jesus, means either a great deal, or comparatively little or nothing at all, depending upon what we mean by the word King. When we speak of our Saviour as a King, do we mean absolute King, autocratic King, or constitutional King?

In order to help us answer the question, what kind of a King is Christ in our lives, suppose we ask ourselves two or three other questions. First: Who makes the laws that govern our lives? Do we make them, or does Christ make them? They are very clearly outlined in the scriptures. Do we accept the laws laid down in the work of God; or do we assume the right to pick and choose between them? We hear a great deal nowadays about personal liberty. We are told from many directions that prohibitions are wrong. The Almighty made a great mistake in the garden of Eden. The Commandments simply make people do what they forbid. If laws suit, obey them. If they do not, defy them. Who is the lawmaker in our lives? Are we ourselves; or is Christ? If we make the laws that we obey, and Christ is any kind of a King in our lives, what kind of King is He?

Who decides what the taxes are to be that we shall pay into the King? The form of the question presumes that we are to pay taxes. Not everybody does. But suppose we do, who decides what the tax is to be? There is much said about that in the scripture. Do we accept the teaching of the scripture; or do we claim to decide the right for ourselves? Many followers of Christ have never made the subject of their contributions a matter of prayer and spiritual exercise. If we have the entire right to decide what the tax is that we shall pay into the Kingdom; if Christ is King in our lives, what kind of King is He?



Who is to decide what we shall do with our lives? When young people are deciding how their lives shall be spent, who speaks the final word? Do they speak it; or their parents; or the Saviour? And when we have decided what to do with our lives, who is to decide how we shall spend our lives? Who settles how we shall conduct our business or profession? Our churches or our government? Do we have absolute control of our lives; and if so, what kind of a King is Christ?

It is not the will of the Saviour that He should be an absentee landlord, or a domineering executive. He offers us the privilege of friendship. His deep desire is to be companion with us, but it must be preceded by a complete surrender to Him. When we make such surrender, we enter into the joy of His friendship and fellowship.

## The Bible In English Law

WM. BULLOCK

### PART I

Could the stones cry out, Stonehenge might tell a fascinating story of the unwritten lore of ancient Albion; might stir us mightily with the tale of Druid sacrifice, and of those movements by which the Druid passed before the in-coming of Christianity.

Record tells that under the Roman government, Britain became considerably Christianized; that she had the Scriptures in her native language, and possessed a notable ecclesiastical organization and scholarship.

Our week-day-names bear testimony to the reaction under the subsequent Saxon regime, from that early Christianity to pagan idolatry, little, if any, less gross than the former Druidism.

There is an air of romance in the story of the Angles in the Roman slave market, issuing in the appearance of St. Augustine and his forty monks on England's shores to turn to "Angels" from the wrath of God to the mercy of Christ.

With even this in mind it is easy to imagine a picture of the flight of the scholars from the Saxon invasion and its idolatry to the peace and quiet of Ireland, and, later, the invasion of Saxon England, by those Irish missionaries, Aiden, Chad and Boisel to evangelize England, so that it may be said that "not from Rome, but from the ancient Irish Church did England chiefly receive her Christianity and probably her first scriptures."

As the isolated visit of the boy Jesus to the temple relieved somewhat the obscurity of His youth, so Cædmon's songs, Eadhelm's Psalms, Egbert's and Bede's Gospels, and eventually, the good King Alfred's almost completed scriptures, all in the Saxon tongue, relieved the deepening darkness of Romanized Christianity, until Wickliffe, the "Morning Star" of the Reformation, and Tyndall, produced the scriptures in English, the dissemination of which enabled "the boy who drives the plough in England to know more of the scriptures than the Pope did."

It needs but a little imagination to see the British Parliament placing its imprimatur on "the first authorized translation of the Bible," placing a copy in every parish with the royal order to teach it, and ultimately to behold the production of King James' Version, which continues as the "authorized version" of today.

Incidentally, Wickliffe inaugurated the movement which ultimately eliminated the papacy from the British Church, and relieved the population from its baneful dominion. "Cranmer declares that Wickliffe set forth the truth of the gospel; Hooper recalls how he resisted the popish doctrine of the Mass; Ridley, how he denied transubstantiation; and Bale, how he denied the Friars." And more, "Dr. Rashdell goes the length of saying: It is certain that the Reformation had virtually broken out in the secret readings of the Cambridge Reformers, before either the trumpet call of Luther, or the exigencies of Henry VIII's personal and political position set men free once more to talk openly against the Pope and the monks, and to teach a simpler and more spiritual gospel than the system against which Wickliffe had striven." (Lindsay, Reformation)

Religious movements would naturally be considered as spiritual, but royal headship and civil enactments governing the Church clearly indicate civil authority in the spiritual realm. Even so it is written: "The Church is one of the estates of the realm. Its relation to the State is one of dependence, the sovereign being its supreme governor, and parliament its highest legislature. The Church does not legislate for itself independently or directly. It is subject to parliament." (Schaff-Herzog).

The question is raised,—how far may the scriptures or Christianity be deemed the law of the realm? What place have they attained as a legal establishment?

Britain, unlike the United States, has no written constitution. British law is purely a growth. United States law is a growth, but based on, and explicable of a fundamental written constitution.

Government is a human instinct. Every home has its head, every tribe its leader and its law. The ancient Druid, prior to "letters" expressed legal tradition, made powerful by use immemorial and by universal acceptance. The Angle and the Saxon, with the chieftain, brought from his continental home social and religious custom accepted as law. King Alfred compiled his "Dome-book" of local customs, maxims of commonly accepted law, with penalties and with forms of judicial procedure. At its head stands the Ten Commandments followed by Mosaic precepts and the Golden Rule, accompanied by this rejoinder: "From this one doom a man may remember that he judge every one righteously,—he needs no other doom."

Blackstone tells us that British law still maintains that same relation to religion introduced by the illustrious Alfred. It would appear to the writer, not possessed of a "legal mind," that the Bible is not, in toto, either by common or statute law, considered the law of the land, but that its status is something like this:



Ecclesiastically, the Church under governmental control is authorized and required by royal order, equivalent to the "king's bench" to teach or communicate the scriptures to the people according to the thirty-nine articles, defined as the doctrine of those scriptures. This is binding on the clergy.

Civily, since the Dome-book persists in English common law, the decalogue, certain Mosaic enactments, also the Golden Rule is and shall be maintained as the standard of social life, the basis of legal enactment and of all judicial procedure, binding on all.

King Alfred's compilation, written alike in nature and revelation, can not well be excelled.

How thoroughly the "Holy Law" has permeated civil law is intimated by Benjamin Harrison who said: "If you take out of your statutes, your constitution, your family life all that is taken from the sacred book, what will you have left to bind society together?"

Finney the great Evangelist probably owed his conversion to the scriptures he found in civil law. Let him tell his story: "In studying law I found the old authors frequently quoting the scriptures and referring especially to the Mosaic enactments for many of the great principles of common law. This excited my curiosity so much that I went and purchased a Bible, the first I ever owned, and whenever I found a reference by the law authors to the Bible, I turned to the passage and consulted it in its connection. This led to my taking a deep interest in the Bible."

*Continued Next Month*

## How A Sabbath Law Benefits

WM. C. LANKFORD

Congressman from the 11th District Georgia

One of the committeemen having under consideration the bill to establish a Sunday law in the District of Columbia, recently asked a proponent of the bill how a Sunday law would help any man, woman or child in the district. Realizing that this question is a proper and vital one, I have undertaken to answer it.

I believe in God, the Father Almighty, and in Jesus Christ, His only Son our Lord. I believe in the book of our mothers—the Bible of our fathers as the only lamp to the pathway of humanity leading to life everlasting.

I believe that Christianity, as taught in that book, is the foundation of our national greatness and that an assault upon the Bible, or any of its teachings by Sunday desecration or otherwise, is a thrust at all we hold near and dear, and is an effort to undermine and destroy the great principles and noble institutions which constitute our country's greatness, and which through the ages have been gained and established by brave, patriotic and divinely led men and women, oftentimes at the price of their own sacrificial blood.

I believe that our nation can never be greater than our citizenship; our citizenship never greater than our homes; our homes never greater than the children reared therein, and that our children, who are to preserve this nation

if it is to endure, can never be greater than is the faith of their fathers and mothers in God and in the teachings of His word.

I believe that our national life, our every constitutional right, our people's welfare, our Christian civilization, our great institutions, our great respect for the noble men and women of the past, our every patriotic motive, our respect for the Bible, our observance of its teachings, our regard for and observance of law and order, our belief in God and our love for Him as our Father Almighty are so inseparably connected that an assault upon either is an effort to destroy all.

I believe that the example of flagrant Sunday desecration in the nation's capital, and the turning away from God, of which Sunday desecration is a part and parcel, are more insidious and more dangerous to our nation, and all the people thereof than the invasion of a foreign army or the bombardment of a hostile fleet.

I believe the City of Washington should be the nation's model of righteousness rather than its Sodom of ungodliness.

May the peoples of all the earth justly expect to find here the highest and best of which a self-governing people are capable, and may the light of national greatness, and purity, and Godly trust and love shining from this capital encompass the earth.

Thus believing and praying, I am convinced that Sunday laws for the nation's capital will be beneficial not only to every man, woman and child in the City of Washington, but also to all throughout our great nation.

### **Idle Complaint**

People who complain of the number of laws in the United States should stop and seriously ask the question as to how this number is to be reduced. Shall it be done by substituting a man's will and discretion for the law? Shall it be done by abolishing local self government? Shall it be done by leaving new conditions of life in a state of anarchy or by leaving the weak unprotected from new dangers? Rather than any of these we will take the protection of a system of laws if they be numerous and complicated. But every man of good sense will seek in wise codification and unification to simplify them as far as possible. In that we have the essential condition for the development of a complicated civilized life. The relief, however, will not come from a senseless chatter about too many laws.

### **An Unlikely Course**

Senator Burton K. Wheeler speaking in New York City, January 30, expressed the fear that after the adjournment of Congress, diplomatic relations with Mexico would be broken off, and the embargo on the shipment of arms lifted in an effort to force upon Mexico the questionable claims of Doheney, Sinclair and the Mellons. We can scarcely believe that President Coolidge would be guilty of such a betrayal of the American people, and will not believe it until we have to. But if he should, he will find mighty little support from the forty-eight million Protestant Americans, and some very positive opposition. He can't work any Decatur stuff off on this generation.



# EDITORIAL

## And This Is What They Want

The following is a description of Sunday south of the Rio Grande. The writer is a Mrs. Margaret Ernst. This excerpt is taken from an article which appeared in *The Churchman*, of New York in its January 29 issue. The title of the article is "The Mexican Peon is Patient."

All day, from dawn till night, the packed ranks of pilgrims poured into one door of the church, made the circuit, poured out by the other door. No jostling, no hurrying, no resentment, though reports from the American press the next day made that peaceful pilgrimage sound like an anti-Calles riot. Thousands of barefoot feet patiently shuffling forward one step at a time. The candle-flames bow as the wind of a thousand voices murmurs: "Viva Christus Rey!" the traditional cry raised in spite of President Calles who says:

"Viva Christus—by all means. Christ the Friend, Christ the Healer, Christ the Savior—but not Christ the King. Leave politics out of this."

Out into the blare of sunlight beyond the dim church. The Government is there in the persons of a couple of Public Health doctors and nurses waiting to vaccinate people from country districts who have no chance to get the magic protection in their isolated homes. Swab with alcohol. Drop on the vaccine. Scratch it in. Pass him on for a bandage. All finished—next in line—very neat and methodical, like making a Ford car. That's one of the reasons why Calles ought to have his chance.

Out of the church the pilgrims come, all day, in thousands. Do they go home, these Mexicans on their holiest day, to meditation and prayer? To fast and kneel? Not they! That isn't the way. Mexico takes its religion. Out of the church—and straight for the square where there are booths of food and pulque and tawdry souvenirs and tinsel virgins. "Buy a holy medal here!" Snake-charmers, cocoanut-shies, lottery-tickets. The merry-go-round plays: "Yes, sir, she's my baby," the cars of the ferris-wheel just miss the church wall in their spangled turning. Ten-twenty-thirty busses packed to overflowing with people going to the bullfight, the great Sunday sport.

Calles will enter his box later in the afternoon. The audience stands up, cheers him, welcomes him with affection. He is their man, he understands people who work and are poor. They see no inconsistency in going to church in the morning and shouting for anti-Church in the afternoon. That explains, a little, why the religious situation in Mexico will solve itself without intervention.

Amusing, to an American mind, that all this goes on on Sunday. New Jersey police arrest people for furnishing amusement on that day; Philadelphia closes the Sesquicentennial. Blue Laws, making rest synonymous with boredom, are things no devout Catholic Mexican could understand.

And this is what a lot of silly Americans want in the place of the quiet rest day, established by our Protestant forefathers. One thing is certain, namely, that this picture of a semi-barbaric, three-fourths pagan, roistering, gambling, commercialized holiday is a setting that makes the closing lines, which are a senseless jibe at our Sabbath laws, look like what it probably is, the chatter of a New York nullificationist.

When it comes to choosing between the two ideals, we are not afraid of what loyal American Christians will do if they have their eyes open. We are, however, afraid that, in their absorption in the individualistic features of the church's programs, they may allow this thing to be foisted upon the people unawares. What does surprise us is that any Protestant Church paper should publish such an article, or that the Mexican Consul general in New York, who

heretofore has shown himself quite wise in his advocacy of his government, should circulate it in a clip sheet, hoping thereby to win sympathy for the Calles Regime among Protestant American Christians.

A drinking, merry-go-round, lottery selling, bull-fighting day is as far from a reasonable, social, scientific rest day, or a holy Sabbath, as the east is from the west. But the choice between them is one of the choices that our various States are making, in their legislatures today. This is precisely what the moving picture interests, commercialized sports, and the atheists are demanding for the United States. Keep up the fences that protect our American rest day is the message that this picture brings to us.

### Case For An Industrial Court

Such is the confidence we have in the Brotherhood of Locomotive Engineers, that at first hand our sympathy always goes with them in any major dispute. Their conservatism and integrity; their policy of discipline and grading up of their members and their ever-readiness to refer to arbitration, commends them to every fair minded man.

In their controversy with the Western Maryland, a closer scrutiny of the case has not changed this habitual confidence, or natural sympathy. The arbitrary manner of the management of the company in breaking off negotiations and insisting on individual contracts; the refusal of the company to submit the case to the Railroad Labor Board when urged to do so by the National organization; its unreasonable action in calling on retired pensioners to fill the places of the men locked out, all tend to deepen our sympathy with the men.

What they were asking for, was wages raised to the level of the national scale for class A roads. Evidently, the reason for the management refusing is, that the Western Maryland is badly over-capitalized and compelled to make interest and dividends on too much water.

We are more surprised when we see a list of the stock holders, and find among them John D. Rockefeller, Jr., as the largest single holder. The Alien Property custodian is next. It is still more difficult to understand when we learn that the Equitable Trust Company of New York controls the finances of the road.

The whole case becomes so involved as we study it, that we can be absolutely certain of but one thing, namely, that this is a case for an industrial court with mandatory jurisdiction. The United States Railroad Board ought to have such powers so that it could adjudicate such cases.

What effect the recent purchase of the stocks of this road by the New York Central and the Baltimore and Ohio may have on this issue we do not know, but we do know, that this wasteful method of fight to a finish over labor disputes should give way to the more equitable and Christian method of "Industrial Courts." What they may be called matters not, so that they have government authority to hear causes and give judgment under the law and the constitution.



### Objectives Of Sabbath Legislation

Your average American, when he hears Sabbath laws mentioned, invariably thinks of them as laws calculated to restrain him in his personal liberty. This mental attitude has been carefully cultivated by the opponents of such laws, as it gives them a distinct advantage in their appeal to the voters.

In reality their aim is exactly the reverse of this. It is to provide a larger individual freedom on a legal rest day, by restraining all who would exact any sort of service from another on that day.

The first objective is to protect every citizen in his right to rest on that day. In doing this a just and sensible law will forbid all labor, except that necessary to preserve life, health, peace and comfort of the community; that necessary to the maintenance of religion and works of mercy and charity. It is not the policy of American Sabbath laws to invade private homes, shops or back yards, to dictate to any citizen how he shall spend these leisure hours, but only says to him, in private labor you must refrain from such work as disturbs the peace of the community. This enforcing of the cessation of labor, gives the widest possible opportunity for rest.

The second objective is to give every man the opportunity to be religious, should he desire to be so. To compel any man to work at any other than necessary labor on his Sabbath, is to compel him to violate the law of his God and so corrupt his conscience. This makes for neither happy people nor good citizenship. The State owes it to the Church to give it the normal chance of one day in seven for worship and instruction. The only function of law, is to keep that door of opportunity open.

The third objective of Sabbath law, is to preserve a reasonable quiet upon that day when people rest and worship. Sensible laws do not presume to say to the individual that he must be inactive, but that his activities must not change the character of the day by organized, disturbed, mass activities that result in noise, confusion or unnecessary labor.

The fourth objective is to preserve the equality of opportunity between all of its citizens. Wise statesmanship has ever regarded conscientious convictions as a valuable asset in citizens. This rests upon religious conviction. To place the man whose convictions require him to rest, or whose regard for the welfare of his fellow men does so, upon a basis of competition with the man who has no such convictions, gives the latter a subsidy of one-seventh of the time and places a premium upon selfishness, greed and exploitation. That means a social push backward toward the jungle, rather than a thrust forward in human progress.

When men come to regard these laws as they are, as bulwarks of their rights and liberties, rather than as artificial restrictions upon their whims, we shall have a far more Christian background of social thinking. It is a change to be devoutly hoped and striven for.



# Devotional Page



## Administering Sabbath Laws

Sabbath laws, like many other laws of a Christian civilization, find their origin in the Bible, and are valuable and effective in about the proportion that the Bible controls the lives of the people.

Contrary to popular misconception they are not church laws, but civil laws, as they emerge in the Biblical history of God's dealing with Israel. They were fashioned by the civil rulers and enforced by them and not by the priests. With this in mind, let us read the following lesson from Nehemiah, 13; 15-21:

"In those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day when they sold victuals.

There dwelt men of Tyre also therein, who brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do and profane the Sabbath day?

Did not our fathers thus, and did not God bring all this evil upon us and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.

So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again I will lay hands on you. From that time forth came they no more on the Sabbath."

In this instance, both derelict citizens and impudent aliens were breaking the law which protected Jerusalem in its Sabbath day rest. Nehemiah dealt with the first, by a public proclamation that seems to have been effective. They evidently knew that he meant what he said. The second he dealt with, by shutting the gates, when the Sabbath began and warning aliens from camping along the wall for the accommodation of people who would connive at a bit of smuggling. There was no suggestion of required attendance at the temple. Israel's laws were like ours, too wise to attempt any compulsion of religious worship. They simply attempted to create a social condition in which the people might be religious, should they wish to be. What American cities and States today need, is as wise, patient, firm and persistent policy of law enforcement, as this Persian governor gave to Jerusalem.

The wisdom that realizes that it is for the good of the people, that business of all kinds be stopped on the regular rest day of the people, is the wisdom we should pray for; a wisdom to make clear, comprehensive laws on this subject and enforce them vigorously, though kindly, is the policy we should advocate. Especially do the law-abiding, socially minded people today, need protection



against alien, commercial interests that are seeking to break down these laws, because they desire to exploit the thoughtless elements of the population on their unoccupied day.

The people of the country today, are the power behind these officials and can have such peaceful rest days if they will. It takes, however, a knowledge of the history and purpose of Sabbath laws, a recognition of the social need of them and a will to preserve what we have inherited, to meet the present day assaults on the American Sabbath.

When Christian people come to regard a Sabbath law as it is presented in the Bible, as the bulwark of man's right to rest, as the opportunity to break free from the world, as the day when we can be our spiritual selves, we shall think of it more in the terms of Wordsworth's ode to duty:

"Stern daughter of the voice of God,  
O Duty! Yet thou dost wear  
The Godhead's most benignant grace,  
Nor know we anything so fair  
As is the smile upon thy face.

Flowers laugh before thee in their beds  
And fragrance in thy footing treads;  
Thou dost preserve the stars from wrong  
And the most ancient heavens through thee  
Are fresh and strong."

*Lord, we pray for this vision of the Sabbath. Let thy Spirit so work upon the hearts of men, that they will welcome the blessing in the form thou hast given it. May we have just rulers, who will protect us in our rights of undisturbed rest on the Lord's Day, and will restrain every aggressor upon its sacred hours. We ask it in the name of our King whose resurrection it commemorates. Amen.*

## Crowded Colleges

Colleges and Universities as they begin the new year's work find themselves swamped with applications from would be students. They cannot begin to accommodate all that have applied. The equipment has not developed with the demand. The general development of the High Schools and the teaching that a college education is necessary to lift them above the condition of "peasant mindedness" as Harvey Ingram of the Des Moines Register used to put it, is simply overwhelming these institutions. Both State and private foundations will have to be rapidly developed unless this wholesome aspiration on the part of American youth is to be blighted.

Get an Irishman excited and he is sure to "spill the beans" as the slang of

the street goes. Archbishop Curley in one of a series of papers that he has been running in "Truth" one of the Organs of the R. C. church said: If Washington would only leave Mexico alone and cease its unfair support of the present Boleshevist government, Calles and his band would not last a month.

That is his view of the embargo which the administration has placed upon gun running into Mexico. A fine type of international friendship it would be to allow the Romanists of the U. S. to organize and finance a rebellion of the Huerta type in order to fasten the grip of the church on the government of Mexico. But that is what the Romanists hope to accomplish by their propaganda in this country today.



# THE STORY



## Unto The Third Generation

### Chapter 6

From that time forward Selwyn Woodward was a most sympathetic and attentive friend. So sincere had been his repentance and so earnest his endeavors to compensate for the injury he had inflicted upon her in a moment of half-drunken impulse, that she had long since ceased to either hate or fear him, yet it was only the necessity of guarding her good name that impelled her to accept his help. This was never thrust upon her, but wisely and tactfully placed at her disposal in a professional manner.

It was perhaps a year after the incident of Ben's letter that she became aware that his attentions meant more to him than professionalism or mere friendship. When she realized this, she avoided him for months, and finally he brought matters to a crisis by a proposal of marriage. This was done so tactfully and respectfully, that she was left unlimited time and freedom for her reply, and the affair was discussed a score of times between them, before she finally consented. At last she told him that her love belonged only to Eunice, and that in her estimation only one man could revive the love of her former years and that was Ben Tracy if he ever wished to, but if he cared to take her on those terms, she would do her best to be a good wife to him. She realized his standing in the city, and thought the life which he offered her might compensate in some small part for the empty loneliness of the present.

From their school days. Sel. Woodward had loved Helen Tracy, and when disappointed in not winning her, he had turned to his club life and his profession for his satisfaction in life. He had felt keenly the guilt of his act, which wrecked her home, and was honestly zealous in attempting to serve her in her misfortunes. That service revived and deepened the old love for her and finally won this half-hearted consent to their marriage. When she acquainted Ailene with her decision the girl looked at her reproachfully with the exclamation, "Oh, mother, does that mean that I am going to lose you?"

"No dear," her mother replied, "it only means that we shall both have some one who really cares for us to help us in every way."

"But I'll have to move into my own room and I'll be lonely." "Don't worry about that," replied her mother, "all girls want their own room when they are grown, and you are almost a young lady. Besides we shall not live here after we are married. Mr. Woodward is a man of wealth and will probably want to live on the hill."

This prediction came true, for before the wedding Sel. Woodward purchased a handsome residence in a fashionable suburban district, and when they returned from a brief wedding journey, they removed to it. But Ailene was



never reconciled to this new life. From the first she shut herself from her new step-father with an impenetrable reserve. How she became possessed of the knowledge that he was in some way responsible for the breaking up of their former home no one knew, but her mother discovered that she did know it and absolutely refused any further confidences, such as had been her one solace during the four lonely trying years of her struggle.

Nor did Helen Woodward find just the welcome in society she expected after her years of isolation. Something was different. Her former friends were cordial, but not enthusiastic. They seemed to carry the air toward her of one who accepts shop-worn goods. "Too mean to prize, but good enough to keep."

Her life with Sel. Woodward was colorlessly agreeable. He was instinctively a gentleman, and at her expressed wish abandoned liquor. But it was with a sort of relief that she acquiesced in removing to Cleveland, Ohio, when advantageous business opportunities made it necessary for them to change their residence. Ailene seemed to welcome the time when she could leave home to enter the Woman's College at Oxford.

Life was more agreeable among strangers and Helen soon found a congenial place in Cleveland, and probably would have been happy in a dull sort of way, had her own experiences gone on as usual. She had in a remarkable way preserved her health in spite of her life's tragedy, and forty-five found her a well preserved, wholesome attractive woman. Her education and natural poise made her a trusted woman also. During a visit to a neighboring city in 1909, she was induced as a sort of society lark, to attend a tabernacle meeting of the famous Billy Sunday, who was then in the height of his power. Helen had not been up to this time a religious woman. Her education in that line had been of the superficial, scrappy, Sabbath School type. Ben Tracy had little taste in that direction, so that when the tragedy came, she met it only with the reserves of human culture and self-respect, that is the common American heritage. In the appeals of this strange master of men's souls, she felt the revelation of something she lacked. Several times during her stay, she slipped away alone and in addition to the regular public meeting, she found her way into the quiet gatherings for instruction held by the competent and cultured woman Bible class teacher. Her interest was aroused and upon returning to Cleveland, she communicated the fact to the pastor of a near-by church with the result that in a short time she was received into its membership. Joining the church was not just a formality with her. She read her Bible, as well as books which her pastor recommended, and took up some congenial work in one of the woman's organizations, and found in it all that deep satisfaction of spirit, to which she had been heretofore a stranger. This went on for a period of more than two years. In the mean time Ailene had graduated and gone to California with one of her school friends, and in spite of the fact that her mother had given her her portion of her father's property out of her own private resources, she chose to take up music as a profession and left the care of her money to her step-father.

It was during the following year that the final crisis of Helen Woodward's life came. During the summer, while on his vacation, the pastor of her church left his work in the care of a gentle, old man of sweet temper and profound knowledge of God's word, and she delighted in his ministry. One Sabbath morning he chose as his scripture lesson, Mark, 10. His emphasis was upon verses 13 to 22, but he read it gently, almost pathetically, from the beginning. It was the first time she had consciously encountered that solemn message of the Nazarene teacher, and the words struck her sensitive soul as though they had been bullets striking her body. "And if a woman put away her husband, and be married to another, she committeth adultery." As the meaning of the words dawned upon her, a horror of soul settled upon her, as the fog is sometimes suddenly cast over the landscape, by a chill wind from the ocean. Sel. was away from home that day, and almost dazed she found her way to her room. Eagerly she sought her Bible and read the words over and over again. Then her eye fell on the marginal references and turning to Hebrew 13:4, she shuddered at the words, "God will judge." Think as she would, she seemed to have entered upon a fixed state of life, from which there was no honorable retreat and nothing but the solemn, "God will judge," if she persisted to the end. Then she reasoned that a minister who knew of her former marriage had performed the ceremony that united her to her present husband, and several acquaintances had been divorced and remarried and judging by the newspaper reports it was a common practice, so there must be some mistake in the interpretation of the words she had read. So, she put them away for the present and sought the usual distractions of work and pleasure. One thing, however, troubled her constantly. Selwyn's attentions seemed wrong. They left a feeling of uncleanness in her soul. Something of this must have found a reflection in her attitude to him for several times when he held her in his arms, he asked the question, "What is the trouble sweetheart?" Then she would remember and try to be her natural self. After the return of the pastor of the church, she called upon him in his home one day and made a clean breast of the whole matter and asked him what she ought to do. He was a man of experience and gave her Paul's solution in the Corinthian letter and cited her to Elisha's decision of Naaman's question of conscience, as a parallel. He assured her that he saw no other honorable course open for her than to live her present life honorably and forget the past, in the humble hope that God had done so.

"But," she replied, "I was not altogether blameless in the matter. My conduct sent my husband from the house, a sick man, who should have had my care rather than my anger."

"I see that," he replied, "and it is a tragic history you are giving me, but I am sure God never asks any one to injure one person, in righting wrongs done to another, and my advice to you is to believe that in your case the Gentle Master of us all will accept you in your present state and not require you to suffer further or inflict suffering on others.

(To be continued next month)



# FROM THE WORKERS

## Mrs. Shepards Letter

The campaign for an awakened conscience on the dangers and menace of Mormonism is being thoroughly waged in Florida. The Mormon elders can carry on their missionary propaganda the year round, because of the fine climatic conditions, and the dedication of their beautiful new chapel at Jacksonville, Florida, on December 12th, has given a great impetus to their work.

In every city that we have visited, we have found the missionaries tracting from door to door, usually selling something in order to secure the attention of the housewife, but more and more women are being aroused as to their insidious and subtle work, and are closing their doors to them.

There was sent to me recently, a letter which was written to a Bible teacher which tells of a young woman, a recent convert to Mormonism, who had come into his study class and whom he had tried to win for Jesus Christ. He sent her letter on to me, with a prayer that I might help her. Here are some extracts from this Mormon girl's letter.

"Jesus Christ has established His very own Church in these latter days. Have you, Brother W. studied carefully "The Church of Jesus Christ of Latter Day Saints? (Mormon). *It is perfect.* Of course, the people are the church, but the organization is just as Jesus established it when He left His apostles long ago. *I know* that the Lord has sent Joseph Smith as a prophet of these latter days, and that I have a burning testimony that it is true, that sooner or later, men and women will be gathered into this great and glorious Mormon Church; that this is the dispensation of the fullness of time spoken of by all the prophets since the world began. Do you think, Brother W. for one minute that any people would suffer the persecution that the Latter Day Saints have, for a mere mortal called Joseph Smith? And as for polygamy—what said the Lord? Behold I will lay in *Zion* a stumbling block. The cross is a *stumbling block*; but, this other stumbling block is *polygamy*. If you will study closely, you will see that they are distinct. Do you not know that polygamy came into the Church of Jesus Christ twenty years after the prophet Joseph Smith had his *first* vision? If Joseph started it for his own purpose, he would have had it in the Church long before then."

The letter runs runs on at some length with the teachings that the Mormon elders *have seen fit* to give to this New York City office girl, but Oh, how her eyes would be opened if she could really know the very inside of the Mormon teachings! What a pity and a shame, that in schools and colleges, home and Bible school, our young people are *not* being warned of the dangerous teachings of the Mormon cult. With their more than 3000 Mormon missionaries in the field, can we expect anything else but that they will win some of our young people, if we do not prepare them to meet the Mormon argument? When I

meet Christian people who contend that the Mormon Church no longer teaches polygamy, and then I read a letter written January 29, 1927, from New York City, by a recent convert to the faith, in which she defends the belief in this teaching, I wonder if we will ever awake Protestant Christianity to the fact that the monogamous home is indeed threatened.

The Utah legislature, now in session, is having a great controversy in regard to the *repeal* of the law permitting horse-racing. Some years ago, the same Legislature passed a bill permitting horse-race gambling—under the pari-mutual system, which was endorsed by the Mormon Church leaders and Prophet Grant's brother was put on the State Commission of horse-racing after the passage of the measure. After two years of horse-race gambling, one legislator said: "I have seen the gambling hells in early day mining camps and they were as prayer meetings in comparison with the pari-mutual betting booths at the Utah State Fair. Women and minors were not permitted in the mining camp dives, but they are catered to at the race-track gambling booths."

Another law-maker remarked, "If racing is inherently wrong, why was the brother of the Prophet of the Latter Day Saints Church named on the commission? "We are here," said another law-maker, "to be guided in making laws, by the standard of laws and not by the standard of the Latter Day Saints Church, or by any other ecclesiastical standards."

The bill has not been finally settled, but we are sure that the Mormon Church will decide the matter—not the law-makers.

I remember well how long the W. C. T. U. of Utah fought against horse-race gambling and all other sorts of games of chance, and I recall when a great pugilistic fight was put on in the Salt Lake Theater (owned by the Mormon Church), that Joseph F. Smith, then the Prophet and several of his numerous sons, occupied his private box and witnessed a most brutal display of boxing.

Yet, this is the *perfect church*, that the young New York office girl, has anchored her faith to. What a pity.

## What Is Being Done To Protect Sabbath Laws?

R. H. MARTIN

One million and six hundred and twenty thousand pages of literature have been sent out by the Bureau of Sabbath Observance of the Presbyterian Church within the past four months in carrying forward the campaign for Sabbath Observance authorized by the General Assembly. Among the documents for which there is a great demand are "Jesus and the Sabbath," "The Lord's Day or Movie Day," "Sabbath Desecration at our Nation's Capital" and the Government Document, "Protecting Sunday at our Nation's Capital."

Great interest has been awakened by the Government Document, "Protecting Sunday at the Nation's Capital," which Congressman Lankford has had published in the interest of the bill he introduced into Congress to secure a Sunday law for the District of Columbia, as evidenced by the commendation it is receiving, and the demands for it from religious leaders throughout the country. An



Illinois pastor to whom a copy was sent had his Congressman secure through Mr. Lankford, 300 copies for distribution among the members of his congregation. Writing to Mr. Lankford this minister says, "Reports indicate the speech was read by an unusually large number and it has met with hearty approval." A national associate director of Sabbath Observance of the W. C. T. U., who secured one thousand copies to send to state and local directors, writes, "I never sent out anything that has been more instructive or created more interest." Others write: "A masterly array of facts," "It is timely and much needed. I have filed it for future reference."

This document contains an address which Congressman Lankford made before Congress, showing the need of a Sabbath law at the seat of our national government and answering the objections of opponents to his bill; two leaflets by Dr. Martin, Director of the Bureau of Sabbath Observance, Presbyterian Church, "Our Sabbath Laws" and "The Basis of our Civil Sabbath Laws;" and a remarkably strong sermon by Dr Sizoo of the New York Avenue Presbyterian Church, Washington, D. C., on "What Is Sunday For," all of which Mr. Lankford had introduced into the *Congressional Record*.

A spirited skirmish took place in the House as the result of an effort to strike Dr. Sizoo's sermon from the *Record*. In the midst of the skirmish the point of order was made that a quorum was not present. The gong was sounded and the absent members came pouring in upon the floor of the House to learn that a battle was on over a sermon on Sabbath Observance. Nearly every Congressman got his *Record* and began to read the sermon. In all the history of Congress, it is said, never were as many Congressmen known to be reading a sermon at the same time as read this sermon that morning. Mr. Lankford says that at least twenty members of the House came to thank him for placing the sermon in the *Record*, declaring it to be the best on this subject they had ever read. The effort to expunge it from the *Record* was an utter failure.

The Bureau of Sabbath Observance of the Presbyterian Church has purchased this document in large quantities from the government at small cost, and sent a copy to every Presbyterian minister, many other Presbyterians, and to most of the Protestant ministers of the United States. Anyone desiring a copy can secure the same free by addressing the Bureau at Columbia Bank Building, Pittsburgh, Pa.

Christian Endeavor Societies in and about Pittsburgh have been rendering valuable assistance to the Bureau of Sabbath Observance of the Presbyterian Church by addressing the Government Document, "Protecting Sunday at our Nation's Capital," to Protestant ministers. As the cost of employment of office help to address these documents would be as much as the cost at which the Bureau obtains them from the government, the help rendered by these societies has doubled the number the Bureau would otherwise have been able to send out. They have addressed 65,000 copies.

The Bureau of Sabbath Observance recently sent about 10,000 letters to Presbyterians in the interest of the campaign for Sabbath Observance authorized

# Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

The Christian Statesman,  
Pittsburgh, Pa.,

Gentlemen:

I have read the editorial "The Rights of All Concerned" in the 1927 issue. I also read "No Monopoly in Education." The articles would be excellent, except for one phrase "unless the parochial school undertakes to teach ideas destructive or perverse to the State." Now, you go all the way so far as Prohibition, Sunday observance and teaching the Bible in the public school are concerned. They are fine articles to my mind. But I also think that the parochial schools are destructive, perverse to the State, and especially the ones established by the Roman Catholic Church are alien to American ideals and Christian institutions.

I wish to call your attention to a textbook entitled "Manual of Christian Doctrine," published by John Joseph McVey of Philadelphia, Pa., and censored by N. F. Fisher, Censor Librorum-Arthur J. Scanlan, Censor Deputatus, and D. J. Dougherty, Archiepiscopus Philadelphiensis, dated December 28, 1918. This is a book to be used in Novitiates and Scholasticates of teaching congregations, High Schools, Academies and Colleges. Turn to page 133, question 123. "What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?"

This doctrine is called Liberalism. It is founded chiefly on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

Question 124—"Why is Liberalism to be condemned? "Because it denies all subordination of the State to the Church; because it confounds liberty with right; because it despises the social dominion of Christ, and rejects the benefits derived therefrom."

We rave about the Debs, the Reds the Bolsheviks, but are not these angels compared to the sinister gnawing of the black devil whose chief representative sits on the banks of the Tiber.

And then question 22, page 262, "What work is permitted on Sunday?" ..... Traveling, hunting, fishing ..... the buying and selling of houses, horses, etc....."

Question 41, page 297, "What are the causes that excuse theft?" Extreme necessity, when a person takes only what is necessary, and does not thereby reduce to the same necessity the person whose property he takes; secret compensation, on condition that the debt so cancelled is certain, that the creditor cannot recover his property by any other means, and that he take, as far as possible, things of the same kind he had given."

One can steal, murder, lie, gamble, by these kinds of teachings and then we give them the benefit of the doubt that they do not teach anything destructive



or perverse to the State. Forty-one thousand parochial school children in Pittsburgh, and must we say that by virtue of their being taught in this kind of a school that we have in these schools 41,000 potential liars, potential thieves, potential gamblers. We call them religious schools. Some religion. Some moral codes. And then we Protestants are called upon to respect them as Christians, and put our stamp of approval on their much lauded parochial schools. Far better would Uncle Sam fare in the next generation if he would follow the example of Calles of Mexico, and padlock every Roman Catholic parochial school, convent, monastery, house of Good Shepherd, and if George Washington could arise from his grave he would say "Well done, Uncle Sam, you are carrying out the spirit of the founders of the Constitution." That's what I think about this question.

Sincerely Yours,

JOHN A. BORGER.

Dear Friend: Thank you for the information contained in your letter of February 2nd, and for your kindly criticism.

To us, it seems that this sort of teaching is where government inspectors should act. Perhaps the Mexican law would be more effective, but we are confronted by the fact of the Fourteenth Amendment, and the Supreme Court's interpretation of it. Under that, parochial schools cannot be forbidden and so should be regulated.

The extent to which toleration should go is a knotty one. Personally, we are inclined to go a long way. Somewhere we have read a fable that goes something like this: "Once there was a good fairy that for some reason was doomed for a period of years to exist in the form of an ugly reptile that was hunted and abused by all. One man more discerning than his fellows and appreciating the heart of this ugly monster, befriended and protected it. When that period of years was passed, the fairy assuming her natural beauty and grace, rewarded him for his justice and wisdom."

Substitute for that fairy, "the liberty of teaching." Sometimes it may take hideous shapes, but in order to preserve the liberty to teach the truth, it will be better to tolerate those perverted forms for the present, assured that "Truth is mighty and will prevail if taught."

Consequently, I believe the open forum to be the best defense of democracy, but also that a democracy should teach the truth, the whole truth and nothing but the truth, in its schools, and require its competitors to abide by that rule within reasonable limitations. With such teachings as you cite we have no sympathy and do not hesitate to condemn them. Children especially should be protected against them. But how to forbid them by law without abandoning our American ideal which we believe to be the Christian, of freedom of speech and instruction, is not so easy. The only thing we see as an open path is to hold all responsible for the use of this liberty and repress where it breaks out into evil practice.

Sincerely Yours,

THE EDITOR.

Editor, Christian Statesman.

At a special meeting of some of our workers, I brought up the matter of getting your book, "The Bible Indispensable in Education" before our people. We decided it would be well to place the book in all school libraries, in the public libraries of our county, and in all book stores. If you will send me a copy of the book, I will be glad to do all I can to get it on the market here.

Sincerely Yours.

My dear Friend: Your interesting letter of January 19th, came to me some-time ago, but owing to absence from the office it has not been acknowledged. We certainly appreciate the interest you are showing in getting our book the Bible Indispensable in Education on the market, and we hope you will succeed in your effort to get it in the book stores, and in public and school libraries of your county. As to the method of procedure, it is usually only necessary to show book dealers a copy of the book, and tell them we will send any desired number on consignment. Of course, you would get it into the school library through the Board of Directors, and if you wish to place it in the public library, I think it would only be necessary to let your Librarian know that a considerable number of people are interested in having it there and it would be taken up with the proper authorities and placed there. In ordering at wholesale the book is 75 cents for cloth binding, 30 cents in manila.

Sincerely Yours,

THE EDITOR.

National Reform Association.

Esteemed Sirs: Am pleased to learn that you are encouraging law observance, and hope you will continue to do so, to have law observed by corporations and companies as well as individuals.

While in Philadelphia, I noticed two young ladies on a busy street trying to get persons to sign petition to present as a monstrous petition to the legislature asking for a modification of the present day Sabbath laws. That will require watching what bills of that nature are introduced into the coming State Legislative Assembly, and contested with all the vigor possible by all believers of the proper observance of the Sabbath. Hope you will call attention of all your people to what is going on in that direction, so as to place them on their guard and get them ready to act when necessity requires, with active, energetic work.

Very Respectfully Yours.

Dear Friend: We are sincerely gratified at your interest in the preservation of the Pennsylvania Sabbath law. The activity on the part of those you observed, has resulted in the introduction of three bills into the present legislature.

The first is No. 38, which is to authorize the Governor to appoint a commission "to investigate and study the Sunday laws and report its findings to the legislature of 1929, together with such legislation . . . . . to bring said laws into harmony with modern conditions of life." The good or ill here, all depends on the commission.



The second is No. 67 to make fishing, with any device legal on Sunday. This is a commercial drive, under cover of a sports camouflage.

The third, No. 195, is a local option bill that would leave the cities, boroughs and townships to decide by vote whether they would permit sports of all kinds and moving pictures and theatrical performances.

In a State like Pennsylvania, it would mean that the only protected areas would be those localities where a majority of the voters were American in stock, speech and cultural background and Protestant in religion. Everything else would be wide open.

We believe that it is time for every lover of our historic Sabbath to get busy and circulate something like the following petition.

We, the undersigned citizens of ....., in the State of Pennsylvania, respectfully protest against any weakening of the present Sunday rest law of our State, and if any changes are to be made at all that they shall be in the direction of making it more effective against commercialized sports and selfish business interests which today are encroaching upon our "rest day."

### WITH THE CHECKS

This office has lost the address of Ella Beecher Gittings, and would appreciate information as to where we may reach her.

Christian Statesman.

Dear Sirs: I am enclosing two dollars in payment of another year's subscription to your very ably conducted magazine. I have read it for many years and always enjoy it.

National Reform Association.

I am enclosing cash subscription of \$10 for your work. I enjoy the *Christian Statesman*, and hope you will be able through your columns to stir up more Christian activity, along all lines of reform.

Dear Sirs: Enclosed find check for renewal of your magazine to be sent to my son as a birthday gift. From an old subscriber.

Christian Statesman.

Please find enclosed check for \$2 in payment for subscription, for one year. I find it a very valuable magazine.

The Editor, Christian Statesman.

Dear Sir: I wish to commend the February issue of your magazine. I have taught school for fifteen years, and feel the great need of religion being inserted in the curricula of studies.

Enclosed find a check for \$3 for 100 copies of your pamphlet, "The Bible in the Schools or Chaos."

National Reform Association.

Gentlemen: One Sabbath last summer, I was asked to join the National Reform Association so I did, because I knew my great grandfather and my uncles all belong, so I thought it must be a good thing. My great grandfather was a charter member even though he is eighty-three years old, so I am for it too.

Yours Truly.

Subscribe for *The Christian Statesman*, \$2 for the year.



**THE USAGES OF THE AMERICAN CONSTITUTION.** By Herbert H. Horwill. Oxford University Press. Cloth, 251 pages.

Studious Americans have always profited by such sympathetic studies of our national life and institutions as those made and published by such distinguished Europeans as D' Toqueville and Lord Bryce. In a narrower sphere of thought this book is the equal of the work of either of these men.

It was written primarily for British readers and its view point is distinctly British, but it is fair, sympathetic, incisive and illuminating. The view that the actual American Constitution is made up of three elements, the fundamental law, which we call the Constitution; the judicial interpretations of this law and the governmental usages, strikes the average American as novel, yet as presented here it contains a considerable basis of fact.

The American usually speaks of the matters discussed in this book as our governmental usages under our Constitution rather than the "usages of the Constitution."

One reading this book suffers a slight sense of mental shock as he realizes how these usages are growing, and how they have nullified the Constitution in the past and how they are modifying our governmental system in the present.

The table of contents will reveal their number. We have departed from the written Constitution in the method of electing our Presidents; in making a president out of a Vice-President, on the death of the President; in the third term veto; the erection of a cabinet which takes the duties and functions of the Senate; in the resident Congressman usage and in re-arranging the "power of the purse."

The style of the writer is all that could be asked in such a book as this. It is like a perfect window pane, one forgets it in looking through it, at the objects of interest.

The mechanical structure is strong and attractive and the pages easily read.

Especially will the readers of the *Christian Statesman* be interested in this book, as it reveals without intending to do so, the importance of maintaining the Christian usages of our government, such as employment of chaplains, and public religious acts, using the Bible as part of the common law and an instrument of government in education. If these usages are maintained, they will eventually make us in the most perfect sense a Christian nation. If they are abandoned in favor of secular usage, we shall inevitably lose our Christian character.



**THE BIBLE IN THE SCHOOLS OR CHAOS.** The National Reform Association. Paper 64 pages. Per copy 7 cents, per hundred, \$5.

This pamphlet is an argument in favor of a law in every State requiring the reading of the Bible in the public schools. It touches briefly and vigorously every phase of the subject.

Especially valuable will be the compilation and discussion of the Supreme Court decisions from sixteen of the States. These are handled clearly, briefly and fairly, and answer every objection that atheists, Jews and Roman Catholics have ever brought against the practice of the State in seeking to produce intelligent self-governing citizens by teaching them to know right from wrong.

Dr. Fleming has rendered a distinct service in furnishing this book. Wherever this question comes before any State legislature, Teachers' Convention, or Educational Association, those interested in putting the Bible into its proper place in education, can at very small expense supply a copy of this pamphlet to each person interested. The National Reform Association is putting this first edition on the market at cost, expecting to bring out a second, later in the year.

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## What Is Being Done To Protect Sabbath Laws?

(Continued from page 36)

by the General Assembly, and including efforts on behalf of the passage of the Lankford Sunday Rest Bill for our nation's capital. That these letters have stirred many to action is evident from such information as follows which comes back to the Bureau:—The Bethlehem Presbyterian Church of Philadelphia sent in to Congress a petition on behalf of the bill fifteen feet in length signed by 381 persons; George H. Prime of Robinson, Ill., prepared a petition with strong reasons for the passage of the bill, secured to it the signatures of the Mayor, City Council and leading business men of the city, had resolutions on behalf of the bill acted upon by the churches of the city, and all sent to their Congressman in Gainesville, Texas.

The office force of *The Christian Statesman* recently forwarded to Congressman Lankford a petition that had the sheets been attached end to end would have been twenty feet long. They were bound together and made a considerable package. There was nearly seven hundred names.

As we are going to press information reaches us that the Lankford bill has been reported out favorably by the subcommittee and is in the hands of the full committee with a fair chance of getting to the floor. Also that a good bill has been introduced into the Nebraska legislature that should be supported. A fourth bill touching on fishing in Pennsylvania, is bad and should be opposed (H.B. 263). One in Utah that is backed by church people. Three in Ohio S.B. 15, and S.B. 118 both bad and one to prohibit dancing and indoor amusements on the Lords day.

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**S**ENATORIAL inability to do international business, long ago won for it the Senate unenviable name, "The Grave-Yard of Treaties;" but judging from the reply of France to President Coolidge, on the recent Arms Conference proposal, it will be some time before they win for the United States the distinction of "rector mundi."



My wife said at breakfast, "that old garden fence has been there fifty years and it looks like a fright. Get a new woven iron one." I notice she did not argue like our blue law baiters do, that is, that I make the holes big enough for pigs and chickens, cats, dogs and small boys to get through, although they all like to get into the garden.

HAD an argument with neighbor Slack this morning. He has a fine big, healthy Maiden-Blush apple tree that twenty years ago was a record breaker for the quantity and perfection of its fruit. Now he has it well trimmed and he gets the quantity all right, but his commission merchant wrote back about them "don't send me any more fence corner apples." He thinks he should cut half the top off. I tell him "feed it." This reminds me of our community. Forty years ago it was producing big successful farmers, merchants, doctors, lawyers, teachers and preachers. Now with more churches, clubs, farm bureaus and parent-teachers associations and what not, it is producing garage workers, tenant farmers, factory workers, clerks and day laborers. Why? The preachers have quit preaching the Bible, the Sabbath Schools have nearly quit teaching it, the school teacher don't read it, and the homes have dropped family worship. The clubs and lodges use it simply as a symbol. How can there be Christian idealism without fertilizing the mind with the Biblical ideals.

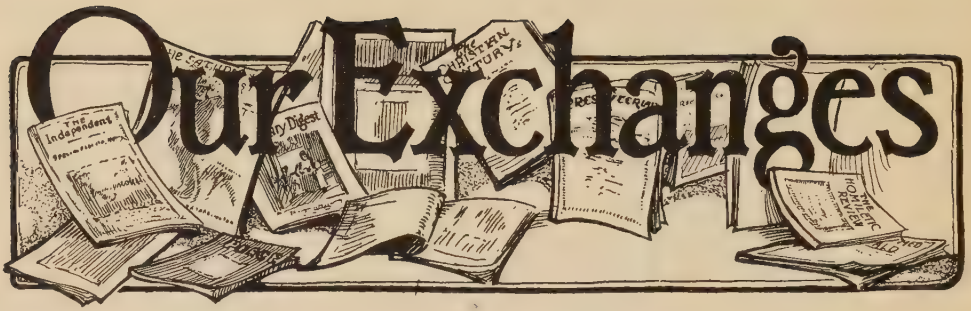
The only people today who believe they can gather thistles from figs, or skunk cabbage from rose bushes are the wets who continue to slander Lincoln by attributing to him that Georgia fake statement against Prohibition.

Bills in the legislature are like cabbage plants, you never can tell what they will be until it is too late to change them. But you can remember where you bought the seed.

There are Fulgum oats and wild oats, and the fellow who mixes them gets just about the same results as the politician who mixes Trotsky ethics with Christian ethics in law making.

I never could understand some people who would sit up all night to keep their fresh hatched chicks from chilling, or their tomato plants from freezing during this zero weather, and then take their children to a profane suggestive, though artistic picture show. It has exactly the same effect upon their moral ideals as the frost does. Are chicks of more value than their children's souls?

# Our Exchanges



IS a half bottle of Bavarian beer all around the table worth the twenty-five minutes of life it costs each of the family? Is the doubtful joy of drinking a liter of spirits worth the half day (11 hours) of life sacrificed by each one in the community? Copenhagen thinks not.—*The Survey, New York*

IF the cause of prohibition should suffer a temporary reverse, the people will soon make the shocking discovery that the newly-togged up, fur-lined light-wine and beer bogey will be the identical old horny, claw-footed, lion-mouthed, rattle-fanged pestilential old saloon beast let loose from hell!

—*The Father Matthew Man*

IT has been ascertained that about three-fourths of all criminals in the State of Indiana are members of about one hundred families. Again statistics indicate that over half of all crime committed is perpetrated by members of immigrant families. We have been admitting to our shores undesirable immigrants, of the criminal type.—*Christian Conservator*

THERE can be only one ethic, the same for individuals and groups. What is right for men is right for nations; what is wrong for men is wrong for nations. The relationships of nations have been on a pagan basis, and for individuals on a Christian basis, and the result has been confusion. Now all must come under the rule of Christ.—*Frederick Lynch, in the Christian Century*

THE red Communists and Socialists are a far less imminent peril to the country, than the complacent 100 percent Americans who sneer at prohibition in the Constitution and connive in nullification, and whose reverence for the Constitution and the flag goes so far as these symbols stand for the protection of their property, and no farther. What is needed is respect for the law.

—*Senator Capper, in the Union Signal*

NEITHER can peace be coerced by any one nation alone; nor can peace ever be brought about by all other nations if even one great nation proudly and stubbornly—or humbly and conscientiously—refuses to participate with the rest of the nations of the world in discovering and perfecting the international agencies and machinery of peace. Just simply the refusal to participate by any major nation, for any reason or in any spirit whatsoever, will as effectively block the path to peace as if a dozen nations refused to participate.

—*Herald of Gospel Liberty*



FIFTY thousand men who work in the shoe shining and repair shops in New York, are trying to secure a law closing such shops on Sunday. When the barbers sought such a law, the cry of "blue laws" was raised against them, but they won. The same cry may be expected to greet the "shine" men in their effort to secure a day of rest. The bogey of "blue laws" is kept in store for use in all such cases, but it is becoming a badly shopworn bogey.—The Baptist

NO fledgling feeds the father bird!  
No chicken feeds the hen!

No kitten mouses for the cat—

This glory is for men:

We are the wisest, strongest race—

Loud may our praise be sung!

The only animal alive

That lives upon its young!

—Charlotte Perkins Gilman, in *Social Welfare*, Toronto.

THERE has been growing up a misconception about the binding force of law which needs to be corrected. The principle stated by Solicitor Waldschmidt, is applicable to other situations as well as to that which has developed with respect to the Sunday "blue laws" of 1794. That an inferior authority cannot nullify the acts of a superior is elemental. Statutes may become "dead letters" by "common consent," but the Sunday observance and the prohibition laws are not to be done away with so. They can be modified or repealed only by the authority which enacted them—the "blue laws" by the State Legislature, the Prohibition Act by Congress if authorized by another change of the Constitution.

—*Gazette Times, Pittsburgh*

SECULARISM was founded by a man who wished to destroy Christ and Christianity. It came from France at the time of the French Revolution, and was taken up in Australia. When it was introduced into Australia, it was stated that all was over for the Church.

In the United States there are 60 millions of people who have no regard for either God or the Devil, and the democracy of America is threatened. This came from the absence of religion.

"I speak out as I feel," and I am disgusted at the way we have been treated in Australia and New Zealand by those who profess to be better than the greatest statesmen, and wiser."—*Archbishop Reedwood, in the New Zealand Times*

BIG business advises the Church to clean up politics. The liquor interests tell it to stick to its prayer meetings. The managers of profit producing Sunday amusements think the Church might pay more attention to the sick and the aged, and less to securing a day of rest.

When employers get into this mood they urge more teaching of contentment and the spiritual values of church membership. The labor group says the Church caters too much to the capitalist, and urges it to denounce him.

What does all this mean? It means that so far as these various groups are disturbed about what the Church is doing, their uneasiness is proof that the Church is attending to its business—*North West Christian Advocate*

A PROFESSOR of science has no more right in his classroom to go outside his subject and interject his opinions of religion into his science, than the religious people have a right to go into his classroom and impose their views on his science. If religion is not to be taught in our schools, neither is it to be denied there. These scientific teachers who speak unwisely with their tongues are themselves in part to blame for these measures that are being adopted to put a curb on their teaching. Freedom of teaching has limitations in common with all other freedom, and these limitations should first be respected and observed by teachers of science, or they will invite and provoke religious people to shut them up in closer limits.—*Presbyterian Banner*

The modern missionary has become, per force of circumstances if by nothing else, a Christian world statesman. As a certain Chinese remarked: "If the missionaries keep silent (referring to a recent flagrant international injustice) the very stones will cry out." If the missionaries already on the field are being required to be internationalists—men who in their day had no opportunity to study international relations and law, yet today have become qualified authorities—how much more is the burden upon us to become versatile in this fascinating field. It is not enough today that the prospective missionary be an authority on the Synoptic Gospels; he ought also be intelligent on world relationships and be courageous enough to declare where he stands.—*Missionary Monthly*

I PERSONALLY do not believe that because we teach the separation of Church and State we therefore, absolve ourselves from taking a stand on certain items of legislation. It is quite true that Jesus declared the Sabbath was made for man and not man for the Sabbath, but one is entitled to think that the man our Lord had in mind was a reasonably decent sort of citizen, and neither a reckless profligate nor a greedy commercialist. At least we are not to join in selfish worldliness, and if the first day of the week merits in a Christian land the honor of being particularly the Lord's Day, Christian citizens are not justified in dishonoring it, either by their own acts or by acts in which they are partners through tax paying and other exercises of citizenship.

—*The Lutheran*

I believe that the Scottish Church knows the attention which my Government has been paying to the education—that much ill-used word—of the native races of the country. It is my sincere belief that education without character-training is a serious evil in any country, and does incalculable harm; and that character-training that is not based on the real life and teaching of Jesus Christ is no character-training at all. With the native races of the Gold Coast the gradually increasing measure in which we are giving facilities for education will be productive of especially evil results unless it is mainly in the hands of those who know how best to impart the teaching of Jesus to the young African.

—*Sir George Guggisberg, in the South African Outlook*



# RADIO REACTIONS

The Alliance News, London, England, speaking editorially.

"Truth in advertising, is the motto of the advertising community today. You will never learn the truth about alcohol, from drink advertisements."

Nor from the Parliamentary or Congressional spokesmen. The one is controlled as much as the other.

---

The Gospel Herald, broadcasting.

"The reign of the Lord, means only interference with human desires so long as we do not accept his sovereignty."

That explains all the fuss about prohibition, school laws, anti-evolution laws, Sabbath laws and divorce laws. His ideals always cause war at the beginning.

---

Stanley Walker, broadcasting in the American Mercury.

"It is probable that more press material comes from the Jewish organizations of New York, than from all other sources combined."

One of these is the Jewish Sabbath organizations, and we may be quite sure it is not supporting American rest day laws.

---

Rodger Babson, broadcasting in the Christian Science Monitor.

"When a man spends \$1 for liquor he loses \$4 more in earning efficiency. His loss is \$5. His gain by abstaining is \$5."

That is the element of American prosperity that the European countries and the bootleg patrons need to consider quite carefully.

Walter Lippman, broadcasting in the Gazette Times, Pittsburgh, Pa.

"The fourteenth and fifteenth Amendment, are dead letters."

Glad he told us. When we get through with that constitutional provision that won't let the school boards of this State buy a lead pencil to write excuses for religious instruction, he may change his notion.

---

The Presbyterian of the South, broadcasting.

The National Board of Education of Mexico has placed a Bible in every school room and library in Mexico. Japan has placed Bibles in all of its schools.

But many States in Christian America hesitate to do this for fear of offending these same people. Certainly the wisdom of secularism is folly in the sight of God and men.

---

Senator Bruce, of Maryland, broadcasting, in the United States Senate.

"If the Democrats nominate a dry, we will hold another convention."

If they feel this way about it, they may as well not hold any convention at all. That course would save a lot of punk oratory, bootleg alcohol, newspaper space, American dollars and patience. No one would be the worse for such omission.

---

The Helsingfors, International Convention of the World Y. M. C. A., broadcasting officially.



"Bad conditions are not due to our generation, but to the adults. We have not created the problems."

Very true, but your sons will say this of you, if you don't mend them. This thought should give pause to every man or woman who would lift a hand against the Christian idealism which seeks embodiment in law today.

R. W. Hornabook, broadcasting through the Jistugo-No-Hawaii.

"The wickedness and cruelty of war will never stop war, but realizing the stupidity of nations going to war—will".

We have heard the expression "It's worse than a crime; it's a blunder." But worldly wisdom will never be as safe a protection against the recurrence of war as the Christian conscience when once it has clarified itself.

Bob Schulers Magazine, Los Angeles, broadcasting concerning the McPherson case.

"Aimee Semple McPherson is now going up and down the nation seeking to retrieve her \$82,000 and secure such publicity as will enable her to go forward with her program".

Yes, she pulled Lancaster, Pa., last week for three days to crowded houses, and this week she is working the sophisticated New Yorkers. Yea verily how wise these mortals be.

The British Messenger, broadcasting editorially.

"It does not meet our objection to say that these toilers at unnecessary Sunday work may have the requisite rest on Monday or some other day. They lose the opportunity to worship, an opportunity that should be denied to none".

This is well put. That expedient may be necessary for necessary labor, but even the Canadian law requires that two thirds of these rest days shall be on the Sabbath. But it is unjustified invasion

of human rights when applied to unnecessary labor, forced by permitted sports.

Premier Briand, replying to Secretary Kellogg, as to the second Washington Naval Conference.

The French government having envisaged the different aspects of the American proposal, conscious of the duties imposed on it as a member of the League of Nations, fearing any undermining of the authority of the latter and convinced that no durable work of peace can be built without the common consent of all the powers called on the same grounds to defend their rights and interests, thinks that it is at Geneva and by the preparatory commission itself in which we have been so happy to see the delegates of the United States participate that the American proposal can be effectually examined.

Which sounds a little like Nehemiah's reply to Tobiah and his colleagues, "I am doing a great work so that I cannot come down. Why should the work cease while I leave it and come down to you?"

"Sisters" Christenson and Blain, broadcasting Mormon propaganda.

"The work in Columbus, is moving along nicely. We have held some very successful cottage meetings in the homes of both "saints" and "friends."

Time, we should say, for the Columbus ministers to open their pulpits to Mrs. Shepard, and begin to circulate the Salt Lake ministers, "Ten Reasons Why I Could not Become a Mormon."

The Dearborn Independent broadcasting editorially.

"Groups of experts never yet created anything."

That is as true of Christianity and the American government as of mechanical devices. Nor will groups of sociological or political experts ever find a single new step upward. It is the mind and soul in sympathy with Christ and humanity that gets the real visions. The world experts die discussing mirages.



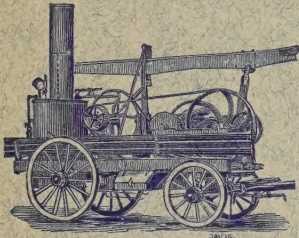
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**"CHRISTIAN CIVIL GOVERNMENT"**

## To the Friends of The Christian Statesman

So many of you have written such kindly words about our work during the last year that we know you are interested in the task this magazine is doing and are willing to help in that work.

Well! Here is how you can do it. It might take ten minutes of your time during the next three months to get us a single subscriber at our regular \$2.00 rate and if half of our readers would help us that way it would make things look rosy for this year. Will you do it? Some among your friends are interested in keeping what Christianity we have in our government and perfecting it. Won't you help us in this simple fashion.

The Publication Committee,  
National Reform Association.



# Winona Lake Summer Work

New arrangements have been completed with the Winona Lake Institutions for the cooperative work between them and the National Reform Association for the summer months.

The National Reform Association has been given the  
**TEN-THIRTY DEVOTIONAL HOUR**  
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The Association will have five speakers who will present each of the lines of Christian Work in which the Association is interested. Each speaker will serve one week.

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On the

"Christian Work of Conservation in our National Life"  
August 9th to 12th will close the season

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